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# International Journal of Religious Education

NOVEMBER 1944

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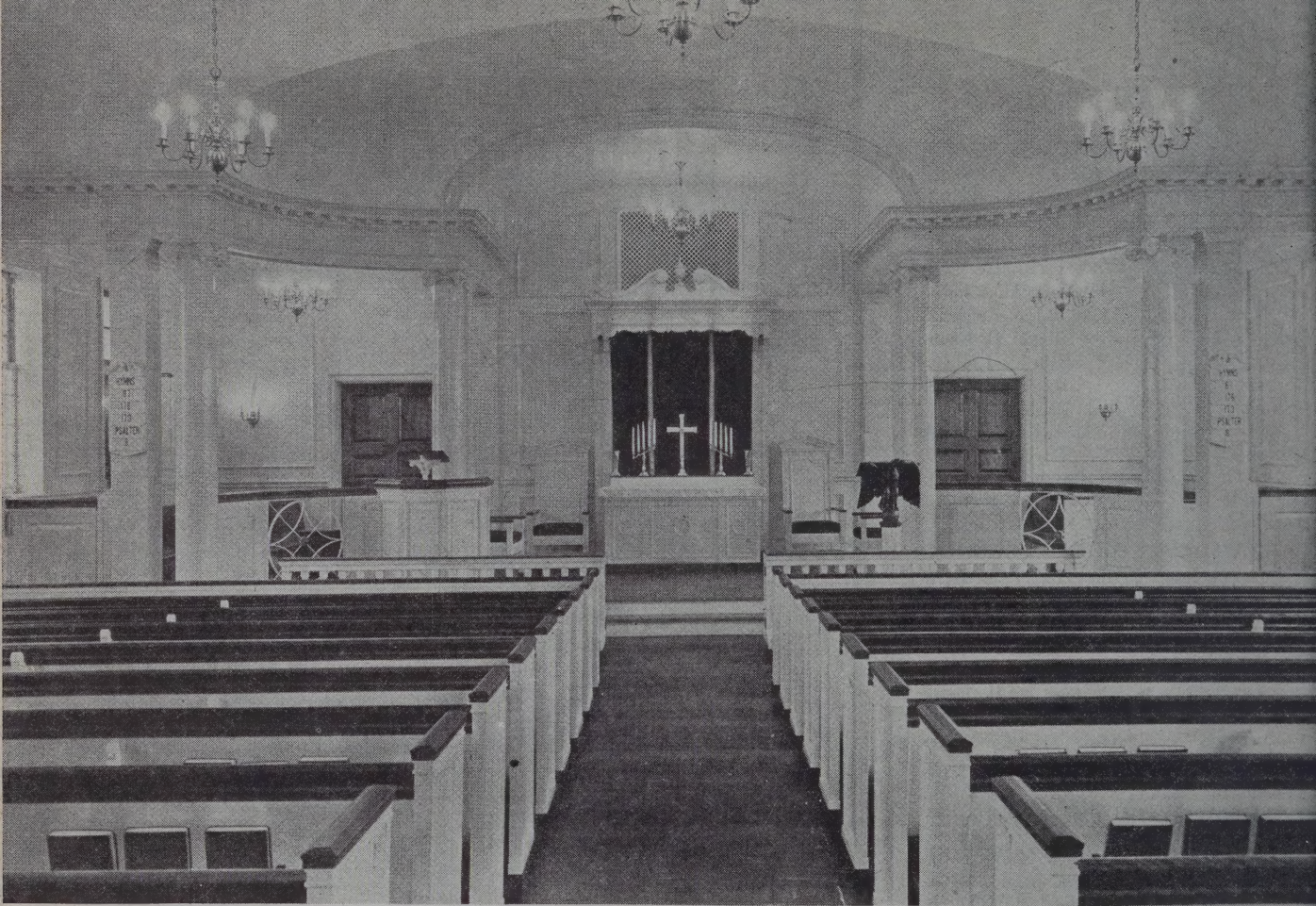
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American Seating Company

## Beauty in the Sanctuary

✚ This chapel at the Naval Air Station, Pensacola, Florida, is an unusually beautiful adaptation of eighteenth century architecture, with its unique combination of chasteness and elegance. While more elaborate than many of those used in the armed forces, it is of the same general style of all Government built chapels. One is aware at once of the way in which the symbols and atmosphere of historic Jewish and Christian worship have been carried over into this new setting. The continuing influence of early American church architecture is strongly shown.

What, in turn, will be the influence of military service upon church architecture in the future? Will the service men, used to worshipping in sanctuaries of this type, be dissatisfied with the churches back

home? One of the members of the Advisory Committee on the Post War Church has written: "Young people are attracted by beauty. Most churches pay too little attention to those elements of beauty in the church setting, such as artistic decoration, fine appointments, and proper lighting. Without overdoing it, the church should take the drabness out of its appearance."

The Hebrew injunction, "Worship the Lord in the beauty of holiness" is different, of course, from the Greek, "Worship the Lord in the holiness of beauty." Moral and aesthetic beauty are not the same thing. Nevertheless, the perfection of God is more truly revealed and more effectively realized through dignity and beauty than through confusion and ugliness.

# Salvation through Christ

By E. Stanley Jones\*

*Just WHEN do we believe completely in any great affirmation of Christian faith? WHEN IT IS LIVED. In this article Dr. Jones continues our series, showing how our salvation works out "as right relation," ship with all life: individual, collective, material."*

**S**ALVATION is usually looked on as future—we will be saved from judgment and hell in the next life. There is a profound truth in being saved from judgment and hell hereafter. For we must believe that ultimately this whole matter of living will come out all right—or else the present has a shadow cast upon it. But if we are sure that the goal is secure, we can put up with anything now. Salvation must be future in order to be present. For if we are not saved in the future, we are not saved now, for the breakdown of that future would invade the now and spoil it.

On the other hand we are not saved in that future unless we are saved now. I do not know where heaven and hell end, but I know where they begin. Sin is hell begun, for sin by its very nature is disruption. It is an attempt to live against life. The result is destruction, breakdown. Hell is then a condition first of all. If you carry out the condition of hell with you when you leave this life, then you will get hell, for you have it with you—in you. You are hell. You will get an environment suitable to your condition. But God doesn't give you hell—you choose it here and now. The same with heaven. I do not know where heaven ends, but I know where it begins. It begins here and now when the barriers of sin and fear are taken down and fellowship with God begins. That coming of the fellowship is heaven begun. Take that condition of mind and soul out with you into the next life and you have heaven, for you have brought it. God cannot and does not sovereignly give you heaven as a reward of a good life. You choose it. It is inherent. It is a condition. And of course every condition has to have a suitable environment for that condition.

Salvation must therefore work out as salvation now, or it cannot work out as salvation then. You begin in the next life where you leave off in this one. Death has no alchemy to change your character.

How does salvation work out now? What is the proof of salvation now? There is only one proof: if you are saved you must be saved! Saved from what? From everything that is unChristlike. For the end of life is to be made into a Christ-like person. Christ is Life. And to live, you must be in harmony with Life. To be out of harmony with Life is to get hurt. You cannot live against Life and get away with it. So to be saved means that you

are being continually harmonized with Christ. "A Christian is one who is responding to all the meanings he finds in Christ." That means an initial surrender to and a faith in Christ as redeemer and Savior. The surrender aligns you to the saving power of Christ—allows his saving power to get across to you to work within you. There is a once-and-for-allness about that surrender. It cannot be tentative—you must risk your all in an all-out-self-committal to him. He becomes God, not you. The very center of your life is changed from yourself to God. That change is fundamental. The self will do everything to avoid abdication as central. It will be willing to lop off here and lop off there—anything provided the self remains at the center. But here the decision must be ruthless and final: you are not God—God is God. He orders, you obey. You lose your life to find it again.

This is once-and-for-all and yet continuous. It is like marriage. In a true marriage there is a once-and-for-all inward surrender to each other. Without that surrender no love springs up, for surrender is the essence of love. You have to lose your life to find it. But while marriage is once and for all, it is also continuous. It takes a long time to be well-married, for there are daily adjustments and growths. So salvation is both a point and a process. It is a point where your will makes a decision to surrender the one thing it has—its self—but it is a process in that there is a daily surrender of marginal things.

That surrender brings you into saving relationships with Christ. It is your response to his approach. It is the acceptance of the divine redemptive invasion. It is your yes to his yes. That brings right relationships to Christ and through him to God. This is personal and intimate.

But Christ embodies an Order—the Kingdom of God. That Order is completely totalitarian. It demands a total obedience in the total life and in its total relationships. I repeat: it is completely totalitarian, but it is a totalitarianism which when completely obeyed gives complete freedom. For we are made for this Order as the eye is made for light. When we find it, we find ourselves.

When we have relationships with Christ, who embodies the Kingdom, we have relationships with everything with which the Kingdom is related. And that is literally everything. Our salvation must, therefore, work out as right relationships with all of life: individual, collective, material. You cannot try to have it function as personal and not as social. For they are intertwined—they are one. God is not a half-god ruling over a half-realm. He is God, ruling over all life. Salvation then works out as right relationships with God, myself, my brother and material relationships—with all of life.

Concretely, what would this mean? If sin is any barrier between God and me, and between my brother and me, their salvation would result in letting down barriers not only between God and me, but between my brother and me. If the atonement means at-one-ment with God, it also means attunement with man. It means that all barriers of race and class and sect are down and we see no longer a man, but "a man for whom Christ died." As Christ fellowships with him so must we. "Treat one another with the same spirit as you experience in Christ Jesus."

We are now saved, for we are saved not only from our sins but to the same spirit and attitudes that Jesus had. We are Christ-ians. We are now in his Kingdom for his spirit rules us.

\* Missionary to India, Methodist Church. Author, *Christ of the Indian Road* and many other books.

# Building for Christian education

**A group of special articles on what it means to build, remodel, or repair a church school plant**

**T**HE SETTING in which one teaches influences what is taught. This dictum is accepted by all Sunday school teachers who have experienced the difference between teaching at a crowded table in a noisy, ugly room, and teaching in a room that is quiet and beautiful. For this reason all religious education leaders will be interested in the group of articles presented in these pages, whether or not their church has "a new building fund" in the bank and a blue print of the new building fronting the pastor in his study.

In a specific sense, however, for those belonging to churches which are saving money to build, or even for those who sometimes vaguely think, "something should be

done about this building of ours" these articles will be a "must" reading program for the next hour or so.

The articles presented here begin with a discussion of basic considerations, involving even the disconcerting idea that an elaborate new building may not be necessary after all. After helping the reader to make up his mind on initial questions, they give suggestions for surveying the community, standards for space requirements, using what you have (if you have to), and streamlining the old plant. They are offered as the *Journal's* contribution toward the unique opportunities facing the church in the years ahead.

THE EDITORIAL BOARD

## First, think it through

**There is more to church school building than having money in the bank**

**By Lillian Williams**

**A**LL OVER THE CONTINENT churches have paid off old debts and are now collecting money for post-war church building and improvement programs. It has been estimated that the amount of money so allocated for American Protestant churches may amount to more than five hundred million dollars. Many other churches will be raising money within the next few years to complete church plants or erect new ones. How should this money be spent? Before cashing in bonds and hiring an architect, or even before starting a new campaign, there are certain initial considerations which, according to wide experience, church leaders should take into account.

There are still a few churches that will go ahead with little or no outside consultation. The larger number will be inclined to follow the standards for church school buildings which have been so staunchly advocated during the past generation. In other quarters, however, some of these standards are being questioned in the light of changing community and world conditions now facing the church. Before following any pattern, building committees should be certain of what they want. Here are a few fundamental questions, debated pro and con:

### **I. Have we a right to build for ourselves?**

*On the one hand:*

There are signs that after the war will come a tremendous upsurge of activity in foreign missions and other expressions of world Christianity. The conviction is growing that the next fifty years may present a race between Christianity in this universal setting, and racial wars. Are the Protestant churches of America, therefore, justified in spending large amounts of money on religious education facilities for their own constituency when this money is needed to start missionary work in other countries? Likewise, in our own cities and towns we have seen a great increase in juvenile delinquency and the need for more moral and religious training, particularly of the children and young people now untouched by the churches. Shall we spend a hundred thousand dollars or more for an efficient educational plant in a prosperous suburb or residential section when a Christian community house is desperately needed "across the tracks" or in a crowded section of the city?

*But on the other hand:*

One main purpose of religious education is "life more abundant" for all people, including our own children and ourselves. Even in missionary and congested areas the initial evangelistic approach is rapidly followed by classes, clubs, schools, and other organizations for the development of Christian character. We want to give our children and young people the best possible training under the best conditions we can afford.

Adequate religious education of the modern type requires many means of teaching and many types of equipment. For study of the Bible, church history, biography, and missions we need classrooms, libraries, and map equipment. To learn religious music properly we need choirs and musical instruments. Visual aids to learning

are admittedly effective, and for proper use of them we need sound equipment in one room and other rooms equipped with outlets and shades so that they may be quickly darkened for a few minutes' showing of films and slides. Training in worship requires suitable worship centers, chapels, and symbols in architecture. It is not necessarily being extravagant or selfish to want these things in our own church school building. It has been found that adequate and suitable rooms and equipment in the church make more effective a program in which persons may grow in Christian living and in generosity toward others.

## II. Could we not use public school equipment?

### *On the one hand:*

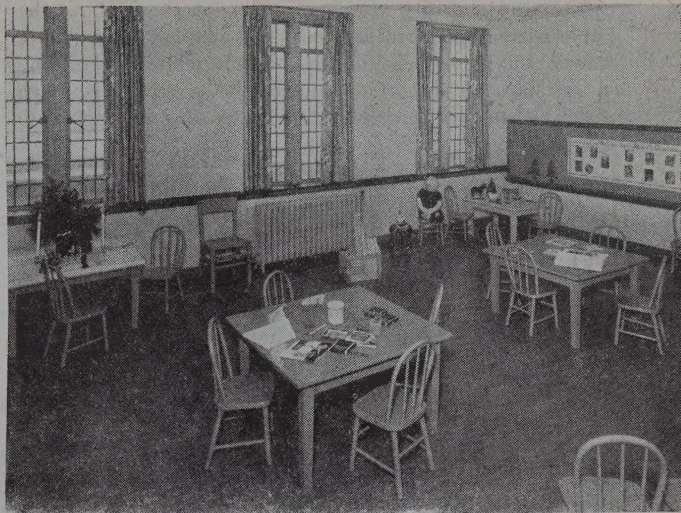
In every community there are expensive school buildings erected by the taxpayer's money, which are idle on Sunday. It has been continually said that the buildings used in church school work are frequently in very unfavorable contrast to the rooms provided by the public schools in the average community. Why not use the public school rooms for Sunday school classes?

This is being done in some of the new industrial centers. Mr. LeRoy J. Day, writing in *The Town and Country Church*, says: "Let's take the example of a community church in a government built community in the Midwest. Here school, library, Red Cross, and recreational facilities are all built into one community center. Though the church also meets there, it finds the present schoolroom-chapel inadequate for worship and wants to build. But the church members are not talking in terms of the chapel—parish hall—classroom building that has now become traditional among Protestant churches. They want the most efficient facilities available and they want to continue to express their unity with their community. Therefore, they are planning a chapel only. For their church school and their church social gatherings they will continue to use the facilities of the community building."

### *But on the other hand:*

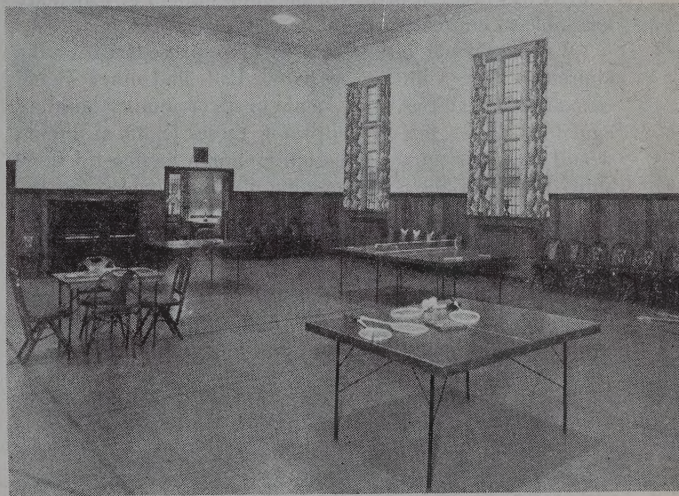
It is one thing to use a community hall and public school in a new community where church people are united in a community church. Even in such communities there are conflicts in time schedule and scarcity of space for equipment. However it is quite another thing to attempt such use in an old and settled community where denominational lines are firmly drawn. Protest would immediately come regarding the use of public property for sectarian purposes. In fact, such use would be illegal in many states. Also there would be many problems regarding allocation of school property to the various churches.

Even if it were practicable it would not be the best solution to use public property for religious education. There is a unity in the whole church and church school program, and a danger in separating the teaching activities from the church. It is not enough that children and young people be taught certain facts about the Bible, church history, current social problems and theological positions. They must have fellowship with a group of Christians in a setting which is favorable to thinking in religious terms. There is a psychological and educational unity to things that happen all under one roof, be it home, school or church. Moreover the equipment in the public school is not always suited to church school work. School rooms which have desks nailed to the floor—as is still the

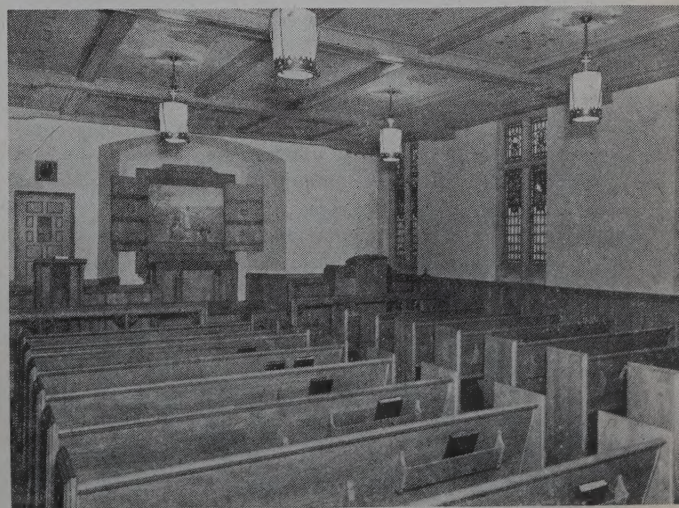


The trend is toward large rooms allowing a variety of activities.

*Pictures from Trinity Methodist Church, Youngstown*



A fellowship hall is useful for social and recreational programs.



A chapel may be used for worship by more than one group.

case in the majority of schoolrooms for those above the kindergarten age—are certainly not adapted to the more informal type of teaching in church schools. Training in worship, an important part of the program, is much easier if undertaken in an environment conducive to worship.

### III. Should we try to provide recreational and social facilities?

#### *On the one hand:*

Mr. Day gives the arguments against such provision in a succinct way:<sup>1</sup> "Many of our churches have built gymnasiums as part of their extensive physical plants. They were right in assuming that wholesome recreation such as one gets in a well supervised gym is a spiritual service to a community. But they were wrong in assuming that it was their function to provide the gym. In one of these churches the gym is never used except for an occasional volleyball game and the dust settles deep on the locker room floor. . . . The gym equipment in the church is superfluous with a good high school gym and an adequate YMCA within a few blocks of the church, both of which are available to church groups. . . .

"We should not feel it is a peculiar prerogative of the church to have a kitchen, a parish hall, and other social-recreational facilities. If a school or a community building can do a better job of supplying these, let them. What would be better than a community church having a fellowship dinner in the same community building where the Farmers' Union and the local businessmen's clubs hold their dinners?"

In this connection it should be remembered that many service men are asking for a continuation of the recreation facilities now carried on by the U.S.Os. Such community youth centers should be sponsored by church groups on an interdenominational basis, and they may take the place of young people's social programs in local churches.

#### *But on the other hand:*

Dr. E. M. Conover has stated the case for the other side: "It is necessary that the church include in its work a well articulated program of recreational and social activities. This is because some of the finest elements of character may best be developed through recreation, and because the church depends to a measurable degree for its effectiveness upon its experience in Christian fellowship. But the church is in danger of seeing this whole field of activity taken over by non-church agencies. Already community post-war programs and plans for war memorials include the erection of community recreation buildings, playgrounds and auditoriums. These community enterprises will be directed by non-church agencies.

"Churches through past years have lost immeasurably by farming out to non-church agencies activities that are essential to the growth of character and religious development." Dr. Conover believes that only leaders who have religious aims centrally in mind can guide recreational and social activities in a way which will develop skills in Christian living. He continues:

"A church conscious of its responsibility to its own membership will earnestly concern itself with the needs of a full ministry to body, mind and spirit. The human personality is a unity, and the church must not resign its

responsibility for a ministry to either body, mind or spirit to agencies unrelated to religious control and leadership.

"Of course communities, as such, should promote fellowship and should achieve community solidarity through recreational and cultural programs. But this must not be done at the expense of the church's program. The church must decide what its responsibility should be and to what extent sections of its work should be integrated into a community program."

### IV. Is it necessary to provide educational facilities for all age groups for simultaneous use?

#### *On the one hand:*

No industrial organization would feel justified in spending large sums of money on a factory which is used only a few hours a week. The stockholders would not stand for the initial capital outlay and the upkeep. Yet we spend tens of thousands of dollars on departmental assembly rooms, classrooms and auditoriums which are used only one hour a week. This ties up more of the Lord's money than is justifiable for the values gained. Could we not have a smaller building and arrange our program so that different groups could use the room at different times, thus making a more economical use of the space?

#### *But on the other hand:*

Church schools are not factories turning out Christian citizens at so much a unit cost. They are associations of older and younger people attempting together to find God's will for them and for the world and to learn skills in carrying out His will. Even if the Sunday school rooms were used only one hour a week, that hour might change a whole life and be worth the total expense of the building. As a matter of fact, however, the modern program of religious education makes a much greater use of the equipment than was common when only a Sunday school was held. The Sunday morning program is often expanded to two or three hours. There may be weekday classes, choir meetings, special interest groups, clubs, vacation school classes, and other groups using the building throughout the week. In fact it is noticeable that improved physical equipment is always followed by greatly increased use, provided the church school forces undertake the task of Christian education conscientiously.

As to staggering the program in order to use the same equipment more frequently, this may well be considered as a possibility. In some cases the church school building might be given to the children and older adults in the morning, and to those from junior high school age through young adults for Sunday evening. This would mean eliminating a Sunday evening program for all groups. Another difficulty here is that the furniture needed for beginners and primaries is obviously unsuited to adults. Also, family plans for the day are disturbed by the different meeting hours. There is likewise the danger of losing the feeling of unity gained in a school where people of all ages are working together. Besides the home, the church is the only institution in which people of all ages meet on a common footing.

#### **What is our own situation?**

From the above analysis of basic issues it is obvious that no one answer can be given to the question, "How shall we build for religious education?" The local situation must be taken fully into account in making the decision.

In some new communities, especially those in connection with war factories, association and cooperation across denominational lines have already become established. It is possible that this trend can be continued and that there may be total planning for the educational, social and recreational life of the community. A survey will help decide whether this can be done.

In small towns and rural communities where competition among denominations is strong, each church will want to consider its own building program in the light of the total needs of the community and possible future cooperation with other churches. Here, too, a study of the situation will help to determine policy.

In most cases, of course, churches will continue to have a responsibility toward their own denominational constituency. Such churches will formulate building programs to serve the needs of their own people and those whom they can legitimately hope to draw into their fellowship. A survey will show what needs should be met.

A survey of the community should, therefore, precede specific building plans. The following questions are suggested as a basis for such study. Some of these questions will have a different meaning when applied in detail to a rural, industrial or city community.

1. What are the population trends in the community? Will after-war industrial plans take people away to other places or bring a new group in? Are land values stable? Will the site of the present or proposed church soon be surrounded by business or factory buildings?

2. What is the likely distribution among the age groups in the predictable future? For example, will there be a drop in the present high rate of births to young married couples?

3. Where do the present church members live? If they are scattered throughout a wide area, should the church be located centrally? If so, what is its responsibility toward the people living in the immediate vicinity of the church building?

4. Who lives near the church? Is it possible to draw these people into the church fellowship? What type of organization and equipment is needed to serve them?

5. Are there public or private agencies in the community with which the church might cooperate in serving certain needs of its constituency? Are there a gymnasium and a bowling alley in a nearby high school or YMCA? Is there a motion picture house accessible and equipped to be used for teaching done with visual methods? Can weekday and vacation school classes be held in public school buildings? Are there large homes and grounds belonging to church members where parties and meetings may be held?

6. Can the present church property be remodeled and enlarged to serve adequately at a cost less than a new plant?

7. How much is the church able and justified in spending on a church school plant, in view of its responsibility toward the advancement of the world church?

8. How inclusive does the church wish its Christian education program to be? Should there be provision for all age groups, including a large adult section? Are there plans to supplement the usual closely graded type of organization with provision for ungraded groups, for example, on a family basis? Are rooms for weekday classes needed? Will the program include training in

music and dramatics? Is there a possibility of staggered use of the same facilities?

9. What are the goals of Christian education which the church wishes to meet? Should the present church school organization be modernized to face the future? What are the denominational goals and standards?

10. What type of building is needed to care for the specific program needs as planned for the future?

In such a study a congregation should take account of the experiences of similar churches in similar situations. If another church in the community has, for example, built a gymnasium, did they find it useful?

Some churches have been waiting since the early days of the Depression to build. If they have already conducted such a survey as is here suggested and know what type of educational program they wish to undertake, they should by all means go ahead with building plans as soon as practicable. If there is no particular urgency, the church may well wait a few years more before undertaking a large building program. The post-war world may change conditions in the community. New building materials will be on the market and should be investigated. In the meantime, a careful study of the educational program which the new building is to serve is one of the most important tasks of its religious educational leadership.

## Symbolism in church building

THE BEAUTIFUL CHURCH pictured on the cover is the Centenary Methodist Church of Beatrice, Nebraska. The architects were Douglas, Rich and Woodburn, of Des Moines, Iowa. The building has provision for seven department rooms, twenty-four class rooms, a fellowship hall with stage, and offices. The Minister is the Rev. Claire C. Hoyt, and the superintendent is Dr. E. L. Novotny, who is also superintendent of the public schools of Beatrice. There is a church school enrollment of about five hundred.

Centenary Church has a wealth of symbolism in its architecture. The apex of the roof is a stone cross, which is covered, in the picture, by the tree on the left. Over the windows to the left of the main entrance is an open Bible in stone. The ceiling of the tower entrance is sky-blue studded with stars, and on the beams of the ceiling are the symbols of the vine and branches. The lights and door knobs are in the form of quatrefoils. The sanctuary has a chancel with center altar and cross. The ends of the seats are carved with the trefoil, the quatrefoil, and various crosses, and these designs are used throughout the building. The colors are the natural oak, virgin blue and sacrificial red, with some use of gold leaf pattern. The prevalence of meaningful detail is helpful in the program of religious education, making a direct connection with much of the history of the Christian movement.

In planning a new church, the pupils themselves may share in selecting meaningful symbols and decorations to be used in their own rooms. The interpretation of these symbols should then be made a regular part of the curriculum in the various departments.



Plans for the proposed North Shore Baptist Church, Chicago. Benj. Franklin Olson, Architect.

# Building on facts

*How a local church surveyed its situation*

By Maurice Jackson\*

**W**HAT CONGREGATION has not, within the past three years, dreamed of a new and better church building? While many churches have had to halt their plans because of war conditions, they are determined to build when the time is ripe. But how many, along with putting money in the bank, have also been accumulating during these years of waiting a reservoir of facts about their community, its people, and future movements, of business and population, on which to plan their building and their program? This is the story of a church that began to collect facts even before it collected the money.

The North Shore Baptist Church of Chicago has over \$115,000 in pledges to be paid in the next two years toward their dream church building. The pastor, Dr. Weldon M. Wilson, the Sunday school superintendent and chairman of the building committee, Mr. J. L. Kraft (who is also Acting President and Treasurer of the International Council of Religious Education), and the people themselves are as one in the determination to provide Baptists of this community with an adequate church home.

The dream church's auditorium is expected to seat 1200, and its new educational and recreational building to house 12 departments accommodating 1800 people. How did this church decide on these figures—1200, 12, and 1800? How did they decide to build again on the corner of Lakewood and Berwyn? The answer is found in the application of business survey methods for getting facts to the problems of the church.

As far back as 1939 Mr. David O. Taylor, Statistician for the radio station WGN and a member of the church board, made a survey of the church membership. At that time he presented seventeen charts explaining his findings. It was discovered that seventy per cent of the new members lived within a mile and a half radius of the church. The study further showed that declining population and notable social changes in the neighborhood were not likely to occur for twenty-five years.

\* Minister of Education, North Shore Baptist Church, Chicago, Illinois.

Each year Mr. Taylor adds the latest data to the survey. By 1944 it was discovered that over half the members lived within one and one-half miles of the church and nearly two-thirds of the new members came from the same area. Analyzing the forty per cent of the membership that stayed in the church, it was found that twenty-eight per cent stayed at the same address during that ten years; that twenty-nine per cent moved closer to the church; and that forty-six per cent moved away from the church vicinity but still remained active in the church. In view of the high concentration of church membership and the even higher concentration of new members, the decision to stay at the present site was inevitable.

Another feature disclosed by the study is that there is in the neighborhood a high percentage of people under thirty-five years of age. Also, there is a larger proportion of single persons eighteen and over in the Edgewater district than anywhere else in Chicago. It is one of the highest rental areas of the city, showing that incomes are above average. Ninety-five per cent of the people rent their homes. It is also the area of most advanced educational standards in Chicago, with sixty per cent of those eighteen and older having high school or college education. There are here, then, many young people trying to get settled in the business world and forming lasting social relationships. This is a challenge of the dream church of the future—to provide for their needs.

A poll of opinion among those in the armed forces was recently conducted and many fine suggestions for the new church building were forthcoming. The manifest interest of service men and women is revealed by the fact that 179 have contributed to the Building Fund. The new church building definitely will take into consideration the needs of these who have served in the war.

The general plans call for building after the war with emphasis upon educational and evangelistic effectiveness. Plans are being considered for a visual aids department, a photography department, a dramatic department, and a music department, in addition to the regular church school departments.

Inquiry of other churches about installation of a gymnasium has led to a decision against a venture in this new church.<sup>1</sup> There is a YMCA in the neighborhood with adequate staff and opportunity for competitive sports. Something different in the way of a social room is being contemplated. Under the auditorium there will be a large room with a stage at one end and kitchen at the other. This room will seat 500 at dinner. The present plan calls

<sup>1</sup> This question is discussed in the article on page 4 in this issue.

for a thirteen foot ceiling so that the basement may be used for playing ping pong, badminton, volley ball, shuffleboard, and many other active games. The equipment for the room will be modest and movable. Thus it will be a semi-gymnasium which will meet the needs of youth without the added responsibility of a gymnasium staff. On other occasions the room will be utilized for dramatic presentations and for banquets.

The plan is to have the educational equipment of the church located in one wing of the building. Each department will, as nearly as possible, have its own departmental room where its activities can be carried on without disturbance from any other department. Wide hallways are being provided so that when children are dismissed, they can go to the exit without disturbing other departments. The children's departments are being planned for the ground floors with the older young people on the upper floors. For the evening sessions the youth groups will return to the rooms used in the morning.

In planning for the future the North Shore Baptist Church is seeking to give every member of the church the experience of helping to build, and to live in, a Christian community. The church plant is but a means to an end. It is a tool with which to work. The congregation, both here and serving in the armed forces, is concerned that the spirit of Christ shall guide and lead into a richer tomorrow. This concern shall not be satisfied unless this church helps young people discover abilities in themselves and send them back to their tasks better equipped for service. This dream church building will enable North Shore more effectively to present Christ as the inspiring influence of life.

## Avoid fire hazards

By Margaret Holley Tuck\*

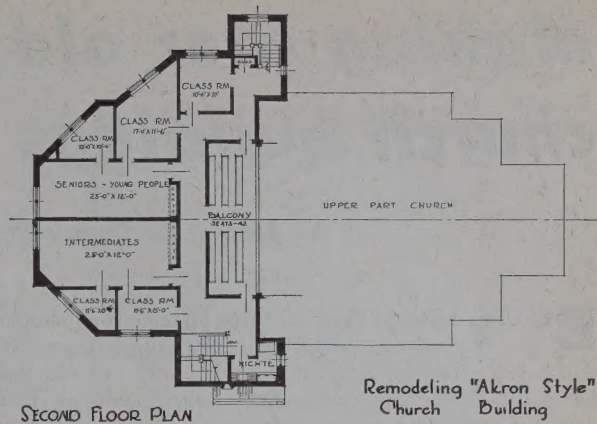
**T**WO DIRECTORS of religious education were rejoicing over their new parish houses. Each boasted an old frame house adjacent to the church, remodelled to suit church school needs.

"Of course," said one, "we had to build a fire-escape."

"We just got by without," said the other. "We were lucky!"

It was my privilege to visit the parish house of the first director while school was in session. The nursery was on the second floor—to be near the toilet. It was near the fire escape, too. But no tiny child in that department could have been counted on to get down the escape without falling off; nor could the one teacher in charge have carried her ten pupils down one at a time. (And left the others meantime where?)

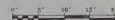
Nor would that department have had even the right of way. I saw thirty-five children in the crowded primary department on the same floor; and I saw the confusion with which, at the end of school, they fought for their hats and coats, and jostled one another down the stairway. I saw, too, their tiny class rooms, from some of which



SECOND FLOOR PLAN

Remodeling "Akron Style"  
Church Building

All exterior walls existing.



The second floor of a remodeled "Akron style" building. Instead of the gallery of open front stalls, we have a completely separated second floor, which is level and divided into departmental and class rooms and a balcony for the sanctuary directly in front of the pulpit. The rooms are of odd size, but so is the building. See article on page 10.

other rooms must be crossed to reach the stairway or fire escape. One door was blocked by an upright piano. On the ground floor were young people's classes and the kindergarten, where I saw a lighted ceremonial candle set near an open window with a breeze blowing gauzy curtains perilously near its flame.

That was in the city.

In the country I visited a village church which had above one end of the vestry, the full width of it, a spacious balcony. One staircase led to this balcony. At the head of the staircase was the church kitchen, with an oil cook stove. In the balcony, left beyond the kitchen, supper groups were served. Young people had meetings with refreshments.

"In case of fire in the kitchen," a new minister pointed out, "there is no escape." Fortunately he was able to have the conditions rectified.

After reading of such catastrophes as Cocomanut Grove and the circus tent fire in Hartford, Connecticut, with a feeling of contempt for indifference to fire laws—and to hazards perhaps within the law—we church people may do well to inquire into the safety of our own equipment before it is too late, especially where it involves the safety of our children's lives.

Does your church school have fire drills? Does your building conform to the fire laws? Ask for inspection by your community's fire chief. Ask him for suggestions, beyond the letter of the law, about how you can make your own particular equipment safer. Teach your teachers your fire rules and regulations. Discipline the pupils.

It is not enough to worry about covering the material value of church property with fire insurance. We must take every precaution to insure life!

There were 2800 church fires in 1942, with a loss of \$5,100,000. Most of them could have been avoided. For a dime or ten cents in stamps the Interdenominational Bureau of Architecture will forward a blank for use in examining the church property to discover fire hazards. Address E. M. Conover, Director, 297 Fourth Avenue, New York 10, New York.

\* Newton Centre, Massachusetts.

# Making over old church buildings

By Elbert M. Conover\*

**B**EFORE AND AFTER" pictures of remodeled church buildings always make fascinating study. Ingenuity and a comparatively small outlay of money can turn an inconvenient and unsightly church school building into one that comes much nearer meeting its responsibilities. And it is a fact that thousands of our American Protestant church buildings need to be remodeled or enlarged if Christian education is to be carried on in them effectively. Those who are responsible for this work must take the lead in securing the needed improvements.

To appoint a building committee or hire an architect is not the first step in a rebuilding or new building program. Before that, it is necessary to determine the needs and then secure a feeling of conviction on the part of responsible members of the church so that the steps toward the actual planning of an improvement program may be taken.

The leaders in the local church need to study their situation<sup>1</sup> so that they can make a clear and comprehensive statement in terms of rooms, floor space, and equipment required. The congregation must be led to approve and

\* Director Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York 10, New York. Some pieces of literature available from the Bureau are the following:

"Church Building Examination Blank," to guide in examining a building and scoring its efficiency. 10c.

"The Ministry of Color," a leaflet on decorating. 5c.

"Church Building Leadership," a 24-page manual for leading an improvement program. 25c.

"Beautifying the Church Grounds," leaflet. 5c.

"Planning the Small Church," a 44-page book of designs and plans for churches costing up to \$30,000. \$1.00.

Poster illustrating twelve "Worship Centers." 25c.

<sup>1</sup> See description of how one church did this, on page 7 of this issue.

support the program of sacrificial giving that may be required in order to equip the church properly. Then the necessary authorization must be obtained to have a church architect prepare the tentative drawings to illustrate how the church building may be remodeled or enlarged, or perhaps both, in order that the needed rooms may be provided.

Many of these thousands of churches that need remodeling are one-room buildings. Some are larger. A great many are large buildings that have been very poorly planned, in view of the present-day program in Christian education to which churches are generally committed.

## One-room buildings

What can we do to improve the thousands of one-room church buildings? Many of these buildings can be made effective for worship services, and many will have to be continued in use for a long time. First, let us look around inside of the one-room building. We may find all of the space occupied with adult-size pews, as though the only purpose of the church building were to accommodate a capacity attendance of adults. But Jesus placed a child in the midst, and the church should likewise first make sure that the most suitable provisions that can possibly be made are planned for the small children's groups. It is not sufficient to clear out a corner and permit children's workers to purchase some tables and chairs of proper size and place them in a corner of the room. Some floor space must be cleared out entirely and partitions erected, so that the children's groups may at least have rooms surrounded by partitions of solid construction.

Some of these one-room buildings are sufficiently high to permit building a floor across the rear end to provide two stories of rooms. A ceiling eight feet high is quite sufficient for a children's department room on the main floor; and, even if the roof slopes down at the sides of the new second story room, the low space can be partitioned off for storage closets.

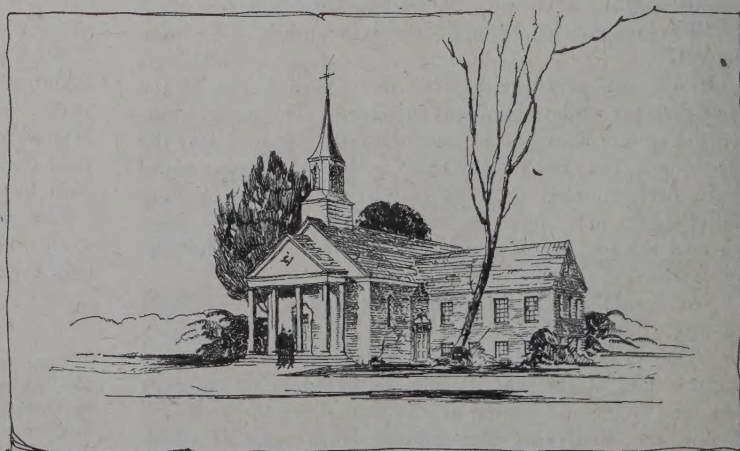
The next step, after utilizing to the best possible advantage the space within the four walls of the church, will be to erect an addition to provide the additional rooms needed for teaching and fellowship activities. It is never advisable to erect an addition for the social and teaching



- BEFORE -

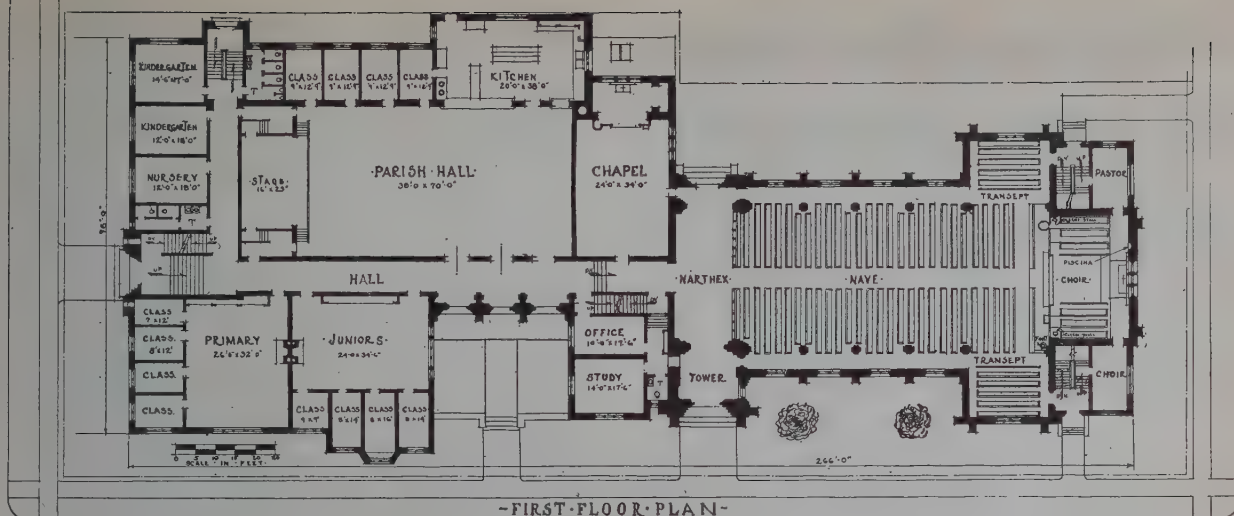
Above, a hundred year old brick building in an important rural community.

To the right, the architect's sketch for adding a two-story building to the above, containing rooms for the various church school departments and classes, and under the roof construction—where a high ceiling and unobstructed floor space are possible—the fellowship hall.



AFTER.

*International Journal of Religious Education*



The main floor of a large church, indicating the rooms that ideally should be placed on the main floor. Note that a separate room for each of the first three grades is provided for: nursery class, first grade kindergarten, and second grade kindergarten. The rooms off the parish hall are for adults to assemble in the hall. This is the Central Methodist Church, Muskegon, Michigan, Sundt, Wenner & Fink, and Walter H. Thomas, Architects.

work of the church as a separate building. Such a plan creates troublesome problems of heating, lighting, control, and general usage.

In the larger church building of two, three or four rooms, opportunities may also be found for dividing some spaces by partitions or flooring over rooms that have unnecessarily high ceilings.

### The Akron type of church school building

The usefulness of the so-called Akron type of church school building may usually be greatly increased. This is the building with a gallery of open front stalls on the second story level and the high opening in the middle of the building. Often in such buildings the important character-building activities in recreation and fellowship were, if provided for at all, relegated to a dingy cellar.

In such buildings, if at all possible, the gallery should be torn out clear to the outside walls. Then a new second floor may be built across the entire church school building. On the first floor rooms may be provided by erecting partitions of solid construction. The departments for small children should, of course, be placed in the most cheerful and accessible portions in the building on the main floor. The new second floor is supported by the newly constructed partitions. The second floor space may be left as a large social hall, equipped with stage and kitchen, or may be divided into rooms as desired. If divided into rooms, usually a new ceiling is built, the height depending upon the size and use of the new second story rooms. In some Akron style buildings, three complete floors have replaced the former main floor and gallery.<sup>2</sup>

### Valuable minor improvements

Often just dividing a room into two rooms by a sound-proof partition or removing folding doors or other such abominations, replacing them with sound-proof partitions, will greatly increase the usefulness of the space.

The effectiveness of many rooms can measurably be increased by pleasing decorations, new floor coverings, new

ceiling materials that will absorb sound and make a room more quiet, new pictures and equipment. It would be an excellent plan to make a thoroughgoing examination of the entire church school section of the church building and note the improvement items to be considered, so that a program to be executed gradually, as funds permit, may be prepared.

Paint will cover a multitude of blemishes, but let us not use harsh red or poisonous green on the walls or furniture. Today there is a wonderful variety of decorating and flooring materials, so that naturally dark rooms may be enriched with sunlight colors, and rooms that are naturally too warm and bright may be subdued with pleasing, comfortable colors.

Windows may "make or break" the effectiveness of a room. Opaque or colored glass that seems to enclose the children in jail-like surroundings should be discarded from all rooms used for school or social work, except possibly rooms arranged as chapels. These may have beautifully colored windows. In school or class rooms, use clear glass with colored emblems or, symbols outlined in lead, or colored medallions.

A skillful church architect must be employed in every improvement or redecorating enterprise if a pleasing result is to be expected. Teachers and pupils may share in assembling the program and offering suggestions, but an architect talented in church design is needed to secure the desired results.

The Interdenominational Bureau of Architecture, maintained by the Home Missions Council, and having consultative relations with the International Council of Religious Education and with several denominational church school boards, will be very glad to offer suggestions for remodeling the existing church buildings. On request, the Bureau will forward a blank form for use in describing the local problem. This data and a description of the existing building will be studied and a program of suggestions and illustrative material will be forwarded. The Bureau does not do the work of an architect, but undertakes to maintain a list of competent church architects located throughout the country.

<sup>2</sup> See plan on page 9.

# Making the most of your present building

By Clarice M. Bowman\*

**A**T LAST churches are beginning to realize that *place* becomes a part of the *program*, in the way it influences the experiences of the persons in the church school and church. Children or young people who meet week after week in a drab basement will experience drabness. Every activity of the church for every child, youth, or adult must "take place" somewhere. How much better if this "where" is a place suitable for the activities to be carried on and attractive in appearance!

## At least a little remodeling

Hundreds of churches are making plans now for building or remodeling after the war. In addition, many churches which may not be ready at this time to build or to make extensive improvements could make some changes in the physical equipment and arrangement of space which would allow them to do a better teaching job.

Sometimes the outlay of a few dollars can make a great difference. Where a ceiling is high, perhaps an extra floor could be run across. In one church, a youth group undertook the remaking of an old upstairs storage room. The church board financed the heating arrangements. The young people themselves did all the work, under experienced direction from a layman of the church. Special gifts were made by individuals. In a few weeks an almost useless room was transformed into a beautiful "Chapel of the Glean."

Obviously, the responsibility for making improvements rests with the officials of a church who control the finances and policies. However, church school teachers may initiate a study of the needs of their own age-groups; and such a study might spread through the entire church school workers' group. Lists may be made of types of needed equipment, in order to give the boards something tangible to consider. Even though it may not be financially possible to secure all that is desired immediately, such an analysis serves as a goal towards which the church may work through the years. He who asks not, gets not.

## Rearranging groups

In some churches, it will be found that more efficient use can be made of the existing room space and equipment. Where transportation problems do not prevent, the schedule of activities could be staggered so as to allow for different groups to use the same room, one after another. In one small community where the church families lived

within walking distance of the church for the most part, the "Sunday school room" was used by five different age-groups throughout Sunday. The pastor who brought all this about was farseeing and wisely diplomatic. It was a gradual process he initiated, of training a leader for each age-group first; then helping the age-group develop a sense of "group-consciousness"; then meeting separately occasionally, then regularly. So proud were the "old stand-bys" of the increasing attendance in the entire church school that they gradually forgot to complain about not seeing the children and youth "all together in one big room."

In one church, the senior-young people's and intermediate departments alternate their worship and class periods at the Sunday church school hour, in order that each group may meet separately in fellowship and worship settings. While this rather mechanical arrangement has certain drawbacks, certain assets are being realized in increased opportunity for developing individual initiative and planning among the members of the two age-groups, and increased opportunity for training in worship skills. At stated times, both groups join together for high occasions of worship, in the planning of which both have had a share. How much this arrangement is meaning in their worship training is already apparent.

Suppose a church has one room, with a choir stall up front and a vestibule in the rear. All classes for all age-groups have to meet in this space. Counting the four corners and the two extra meeting-places, there should be room for groupings such as: (1) tiny children; (2) primaries; (3) juniors; (4) intermediates; (5) seniors-young people; and (6) adults! But too often, small-church workers have thought that such ideas as "complete departmentalization" were for the large church only, or at least the church with the "educational building."

To build attendance and interest, through wise grouping, is the first step toward creating the demand for new building space. In churches where groups are thus crowded together, workers should keep a weather eye alert to the possibilities of using the great out-of-doors as a teaching environment. In one small community, the use of a vacant lot next the church cemetery led to the "putting up" of a small log cabin. Its usefulness was a worthy return on the small investment. On Sunday mornings, the "children" went there, thus relieving the situation in the "main church"; the youth used it freely, for their discussion meetings and recreation.

The old habit patterns have been: "Wait until you have a separate meeting room, then divide into age-group departments." Might not that pattern be changed to: "Divide and grow *now*. Then expand the building to serve the needs." (Then, once plans are under way, the building should be further expanded to serve future needs!)

## A little improvement here and there

Picture an intermediate group meeting in the left corner of the church, back. They feel this place is "theirs," for, thanks to the courtesy of one of the carpenters of the church, some movable screens have been made which form a "room" around them, and upon which they can place pictures and exhibit materials from time to time. During the church service, the screens are placed neatly against the back wall for there is no other place. Movable pews in some churches allow for forming semi-circles for class discussion. In some, collapsible pieces of wood hinged to

\* Youth Department, Board of Education, The Methodist Church, Nashville, Tennessee.



Chicago Park District

"Before and after" pictures of a basement "catch-all" corner which has been turned into an attractive club room.

the backs of the pews (like the familiar dropleaf table arrangement) give "tables" upon which groups can work.

In one church, where there seemed to be no space the little children could call their own, the pulpit platform was curtained off. Junior high boys took the responsibility for removing their little chairs and other materials and opening the curtains to prepare for "church."

"Let the blessed sunlight in," admonished an old gospel song. It would still be good advice for many church school rooms. Windows and walls, floors and ceiling may be cleaned. Painting should be well done, with colors carefully chosen. Lighter ceilings help reflect light in dark rooms. Care should be taken that the groups are not facing glaring or cut-up walls or too-bright lights. Any color notes in draperies or worship-settings should be rich, warm, yet dignified. Garish cretonnes may "brighten" a room, but will they add real beauty? Will they *fade*? In a room for intermediates, needing "livening up" and also a setting to impart reverence, a simple wall hanging was added some three feet wide, in deep rich red, as a background for table or picture. For younger groups, the arrangement would be less formal; but there should be a charm and homelikeness. Regardless of age-group, the equipment should be kept sparkingly fresh and clean! On a clean-up day (perhaps led by a bucket-brigade of youth), old debris may be collected such as charts, certificates, pennants, cups, and even frayed, dust-ridden maps.

In many churches, certain rooms have to "double" to serve youth groups in different ways on Sundays and week-days. For worship occasions, a committee of youth may prepare fitting settings; then, since the room may be used for assemblies and recreation later, the hangings, pictures and other helps to worship should be taken down, folded away carefully until needed again. There is something of a sacrilege involved in playing basketball in a room where last Sunday's so-called "worship center" is still there.

For classes, a coeducational arrangement might help solve space problems with children's and youth groups. The trend is away from small cubby-holes to larger work-rooms versatile enough for a variety of activities. For

intermediates and older youth, the seating arrangement should make it possible for all to see each other; and it is desirable that there be at least one table for committee-work, browsing, research, record-making, and the like.

### Boys and girls share in making improvements

Although the final responsibility for making improvements rests upon adult shoulders, boys and girls can have a real part in the process themselves. The securing of a new picture, for which they have saved nickels over a period of time, may open windows into new appreciations.

For intermediates or youth, a committee on "properties" or "room beautiful" can assume responsibility for keeping their meeting rooms and classrooms in perfect order, and for seeing that all materials are placed away in cabinets when not in use, for clearing away old story papers, and for taking reverent care of Bibles and hymnals. Such a committee may rearrange the seating, according to functional needs in the group: for example, semi-circular for business and discussion, and pew-formation for worship and installation services. Other activities may call for a construction center, browsing table, and other "handy" places, conducive by their very arrangement to more pupil-activity. A hobby corner may encourage individuals to bring their own creative handiwork or evidences of their hobbies.

When larger changes are to be made, such as new additions to the buildings, boys and girls may also share. Out of this living situation may grow activities and impressions of far-reaching influence. Children and youth should share with adults financially. As changes are made in the church building, the elder boys and girls and youth may discuss church history, architecture, symbols, ritual. Appreciations may be deepened as they discover how beauty aids reverence; or as they help select pictures or hymnals for their own worship use. Their sense of responsibility to keep their church equipment and supplies in perfect order will grow as they realize the purposes these materials are to serve. Thus "strength and beauty" is built, not only into the sanctuary, but into the lives of boys and girls—the *living Church*.

# Check list and space requirements

**T**HE FOLLOWING general standards and space requirements are generally acceptable but should be checked with denominational education boards before being followed. The number and size of rooms are, of course, determined by the program which is to be followed.

## General considerations

1. Site accessible, ample for future growth, for outdoor activities, and for parking.
2. Adequate heating and ventilating facilities, suited to climate and to type of building.
3. Proper acoustical correction in each room.
4. Ceiling heights appropriate; for children eight feet is adequate.
5. Corridors ample and properly placed in relation to exits in case of fire. No room used as a passageway.
6. Coat rooms and lavatories accessible for all.
7. Ample storage space for equipment, supplies, books, maps, pictures.
8. Windows large enough to light the rooms adequately (20 to 25% of floor area.) In children's rooms the sills low enough for the children to use, and the windows made of clear glass, especially if there is a pleasant view.

## Space requirements

The following list suggests the space requirements in a church school as frequently organized:

### *Children's Division:*

Nursery (under 2½ or 3 years) (Not more than ten to twelve in a room.) 20-30 square feet per child.

Nursery class (3 years) (Not more than fifteen children in a room.) 20-30 square feet per child.

Kindergarten (4 and 5 years) (Not more than twenty to twenty-five pupils in a room) 18-25 square feet per child.

Primary (6, 7, 8 years) Work rooms for interest groups or classes, one of which will be large enough to seat all the children, 7 square feet for each person. Class and work rooms, 15-18 square feet for each.

Junior (9, 10, 11 years) Assembly room, 6 to 8 square feet per pupil. Class rooms, 15-18 square feet.

### *Young People's Division:*

Intermediate or Junior High (12, 13, 14 years) Assembly room, 8 square feet per person. Class rooms, 12-18 square feet (using tables).

Senior (15-17 years) Assembly room, 6-8 square feet per person. Class rooms, 8-15 square feet.

Young People (18-23) Same as for Seniors.

### *Adult Division: (24 and above)*

Assembly usually taken care of in adult church worship or in social hall. For class rooms, 8-10 square feet per person. Informal group procedure requires more space than is usually provided in the adult division. Discussion groups about a large table are very desirable. There should be additional rooms for interest groups, "commissions," etc., to permit flexibility of program. No movable or collapsible partitions should be used.

# New radio department

## A statement by the General Secretary

**I**T IS A PLEASURE to announce the appointment of the Rev. E. Jerry Walker as staff consultant on radio and director of the newly created Department of Radio Production of the International Council of Religious Education.



E. Jerry Walker

Mr. Walker has had several years of training and experience in both radio and religious work. For the past two years he has been educational director of radio station WLS, Chicago, where he has planned and directed a daily broadcast for school children which is heard in class rooms by nearly a million pupils. At the same time he has been a student at Garrett Biblical Institute, Evanston, Illinois. He is an ordained deacon of the Methodist Church, and is a member of the Pacific Northwest Conference of that denomination.

Before coming to Chicago, Mr. Walker was for two years director of the School of the Air for the Oregon State System of Higher Education. He also was a teacher of speech at the State College of Washington for a year and an instructor of music in Seattle Pacific College, from which he received an A.B. degree in 1940.

The Board of Trustees, meeting in New York City, October 2, approved the charter for a department of radio production which will operate under the name "International Radio Productions." The purpose of the department will be:

1. "To develop radio programs for the church generally and for the religious education movement more specifically, which will be in keeping with the basic tenets of the church and will help it to realize its purpose and which will fulfill the highest standards of the radio professional field.

2. "To assist the International Council of Religious Education and its member agencies in developing those specific radio projects which will strengthen their services in those fields which they exist to serve."

General supervision of the new radio department will be in the hands of an Administrative Committee composed of four members of the Board of Trustees and two members of the staff.

"Victorious Living," the Council's new radio program which was selected after years of research and testing, will be the first major project of International Radio Productions. It is expected that this five-minute religious program will go on the air January 1, on stations throughout the nation. Broadcasts will be made by transcriptions.

Built around factual religious experiences of everyday people, "Victorious Living" will present dramatic episodes with an organ background. These brief programs will appeal not only to church people but also to those who have no religious connections. Church and church school attendance will be promoted by each program.

Roy G. Ross

# Children are post-war people

By Katharine F. Lenroot\*

**O**UT OF THE CATASTROPHE OF WAR, there comes the deeply felt need and obligation to examine ourselves and our ways of living, to look at ourselves, our communities and our nation with eyes that are willing to see and minds that are willing to admit wherein we have succeeded and wherein we have failed.

## Our goals for children must be made effective

We know now—as we have not always known—that our success and our failure can be measured to a great extent by our children's well-being or lack of it.

When we talk about post-war planning, we must begin with children. Children are post-war people. What happens to them determines what happens in the future—in our homes, our communities, our nation, and in the world.

Ours is a hard task. Out of war's disregard for life, we must build a deep sense of human worth, a passionate determination that, given another chance, we will do better and that for our children we will construct a world which insures the right to be safely born, to be properly cared for during babyhood and childhood, to be reared with love and sympathy in a society that is understanding and appreciative of childhood and youth.

Out of the welter of experiences, tragedies, and discoveries that the war years have brought, there must emerge a picture of what we want for children. Ask almost any parent what he wants for his child and the immediate response off the top of his mind will be "I want him to have a chance to grow sturdy and strong, to be happy, to be well-trained." Most of us would agree with these goals. But if they are to mean anything for children, they must be implemented. They must be more than just pleasant theories. They must be transformed into concrete and realistic services for children.

The Children's Bureau Commission on Children in Wartime, at its meeting on March 17 and 18 this year renewed its call to the American people, first made two years ago in the Children's Charter in Wartime, to safeguard the welfare and health of children and youth. Goals were outlined for the protection and welfare of children during the war and in the transition period from war to peace, in relation to their well-being and opportunity for development. These goals, briefly summarized, include the following:

### —through safeguarding of families

Families and family life must be adequately safeguarded—for insofar as families fare well, so do children. To achieve this goal, special guidance, counseling and rehabilitation services will be needed for families disrupted by wartime separations if they are to resume the continuity of wholesome family living, with due recognition of the

spiritual, emotional, and social bases for wholesome family life. Sound economic policies are needed to guarantee the production of an abundant supply of goods to meet the needs of families and children and to provide jobs for all breadwinners at such wages and under such conditions that will assure an adequate economic basis for family living. The benefits and coverage of social security programs unlimited by residence requirements will need to be extended. Decent housing with essential health, educational, recreation, and social-welfare facilities for children should be accessible to all families.

Adequate health services and medical care are needed for children and their families—health and medical-care programs for infants, pre-school and school children, and employed young people. These services should include school-lunch and nutrition programs and expanded services for crippled children, including particularly children with rheumatic fever and heart disease leading to rheumatic fever.

### —through regulation of child labor

The employment of children needs to be regulated and safeguarded so as to insure adequate protection and educational and vocational opportunities for youth under 18. Community programs for safeguarding youth who are employed in agriculture and in industry on a part-time or full-time basis will need to be developed through the co-operation of management, labor, schools, and the public. Federal and state child-labor laws will need to be fully enforced. Guidance and counseling services should be made available to the youth who are demobilized from industry—together with special educational programs suited to their needs, involving student aid as required, broadened opportunities for retraining and placement in private industry or public employment, minimum-wage protection, and other youth services.

### —through provision of recreation and special services

Young people need not only access to community recreation and leisuretime services but a chance to participate in both the planning and management of these services. School buildings and churches may be used as neighborhood centers where parents and children can get together for meetings, parties, and hobby groups. Vacant lots, school yards, church grounds, and parks may be used for playgrounds. Library facilities should be developed and expanded.

Children whose home conditions or individual difficulties require special attention need special services guaranteeing them adequate legal and social protection and good care—children whose parents are dead or whose homes are broken, children of illegitimate birth, children who are neglected or delinquent and children suffering from other social handicaps.

If all of these goals are to be accomplished, legislative standards and safeguards relating to children will need to be reviewed and revised when necessary. Professional personnel and volunteers manning services for children and youth will need training.

### —through education of the community

People—parents, youth, other citizens of the community—must be educated as to the importance of provid-

\* Chief, Children's Bureau, U. S. Department of Labor, Washington, D. C.

ing full security and opportunity for children for the sake of their own happiness and well-being and for the future of the Nation. All of this—and much more can be done—but only by people who will join their neighbors in making our nation a good place for children.

The old isolationism has proven as tragic between neighbors and communities, between communities and states, between state and Federal efforts, as it has between nations. During war, we have been able to mobilize the greatest armed force and the greatest productive power in the world. Surely in the post-war years we can mobilize our human, spiritual, and social resources for children and young people.

### **The churches can help**

In addition to their primary function of religious guidance, churches can do much to achieve these goals for children. They can help to develop within the community understanding and support for the services needed to safeguard children. They can participate and lead in community-wide planning and action to provide these services.

# ***Their very own place in your church***

**A** GOOD WHILE AGO, when most of us were just beginning to feel our way in the religious education of the church's problem children, the intermediates, a religious education leader gave us a piece of sound philosophy and psychology for the guiding of the "in-betweeners." It may always be repeated with a freshness which it never loses. Here it is:

I am an Intermediate<sup>1</sup>  
 I am well named.  
 For I stand halfway between Childhood  
     which I have not yet put fully off,  
 And Manhood  
     which I have not yet put fully on.  
 Therefore I am a strange mixture of both,  
 To the confusion of those who do not know me  
 And the joy of those who do.  
 Likewise I cause confusion to myself—  
 And so, I break up my classes  
 Or, I make them.  
 I torment my teachers—  
 Or, I intrigue them.  
 I draw pictures in the back of the hymnbook  
     or the Bible—  
 Or I etch their lessons upon my heart.  
 And I do the one or the other  
 According to whether my teachers have sought  
 To repress my fading Childhood—  
 Or to build upon my emerging Manhood.  
 I am an Intermediate.

<sup>1</sup> By P. R. Hayward.

They can broaden the child's horizons and experiences so that he may have relationships with and tolerance for other children separated from him by distances and barriers of race, creeds, and beliefs. They can deepen the child's sense of security through religious experience and help him to develop values and attitudes that will make his a well-adjusted individual.

The ways, means, and persons through which these goals can be worked for will differ from church to church depending upon the needs of the children and families in the community and the resources of the church for individual counsel and guidance, and for leadership of group and community activities. Information as to the needs of children and families and the services already available will be essential. An inter-church committee to pool information and to bring to the entire community suggestions as to what needs to be done will be helpful.

We see how we must build. There must be hope, determination and direction in our efforts. Churches everywhere have a vital part to play in making real our vision of a better world for children.

## ***Observations concerning the program for intermediates by an experienced leader***

**By Mae Sigler\***

Many of us have come to love intermediates and rejoice in their enthusiasm because we charted our course by this basic philosophy. Of course many adults have not yet grown up, and ate somewhere along this road, as the intermediates are. The leader who is still too immature does not "click" with the "kids." They need and secretly want someone who has developed a sound Christian philosophy of life, and to whom they may turn as the problems of emerging adulthood seem to engulf them.

### **What are intermediates like?**

If we are to help intermediates make a place for themselves in our church, we will need to fortify ourselves with some knowledge of their common characteristics and needs. What may we expect to find in intermediates, whether they live in Boston or in Los Angeles, on the ranches of Wyoming, or the streets of Philadelphia?

Intermediates are changing faster than any other age. As you look at your young men and women leaving the intermediate department to enter high school, you rub your eyes, trying to remember how young and small they looked that first Sunday when they timidly entered your group. Mentally and physically they are not the same people. Change is inevitable, but it is also bewildering!

Enthusiasm for all of life, and an expanding interest in

\* Superintendent of the Intermediate Department, Trinity Methodist Church, Lincoln, Nebraska.

all the techniques of living, are common to all whom we call intermediates. It is the time for them to acquire all the new skills they possibly can. All the sports become more fascinating, the arts of living, such as sewing, canning, caring for livestock, working at a job, conducting one's own personal affairs, music, art—all the things we adults take for granted in our lives—become new fields of entrancing interest to intermediates. They are just as interested in the skills of Christian living—devotional reading, private and public worship, church music, religious art, love for and service to all humanity. Intermediates are the church's great opportunity.

### **The need for fellowship**

But, to intermediates, the feeling of belonging is the most important of all. Everyone wants to belong to a congenial group and when one is twelve, thirteen, or fourteen, the gang is just about the greatest influence in life. What sort of a gang will it be? Will it be a gang whose interest is centered in the church, or will the members gather on the street corner or in a deserted house and, unsupervised, figure out devious ways to release their pent-up energies and gain the attention every person wants.

How can we help the intermediates have a gang of their own in our church?

We shall need to know our intermediates and something of the homes from which they come, and the schools to which they go, and the religious education they have received in the children's department of the church.

Then we should help them find a time and a place of their own in which to meet and do things. The time of the meeting can be suited to the needs of the gang, but it must be theirs, and theirs alone. It may be a department on Sunday morning, it may be a class on Sunday morning, it may be a Sunday afternoon or early evening group, it may be during the week, but it is theirs.

### **The need for worship**

One of the first developments will be a worship ritual of their own, based upon their religious needs and the experience of those who have helped intermediates find God. Your denomination has many helps available. Your group may wish to change the worship service from time to time for the sake of variety and interest, but you will find that the intermediates will feel secure in a ritual of their own, just as the adults do in their church ritual. One church has developed a benediction which for ten years has been the intermediates' own benediction, and seems particularly suited to them: "Watch ye, stand fast in the faith, quit you like *men*, be strong. Let all your things be done with charity. May the grace of the Lord, Jesus Christ, be with you all. Amen." Creeds, calls to worship, responsive readings, candle lighting services, all can be adapted to the intermediates' own situation.

We all like special occasions. Intermediates like them too. Christmas, Thanksgiving, Easter, Palm Sunday, Pentecost, all the traditional days of the church year offer opportunities of worship and education. Any special projects or celebrations which your own local church may have offer the same possibilities.

Help your intermediates learn to pray. Simple things like how to form a prayer, when to pray, what God expects of us and what we may expect of God through prayer, are the things intermediates want to know. This last

summer several denominations published private devotional booklets especially for intermediates to use at camps. These are also adaptable for use during the year.

### **The need for fun**

Help your intermediates have fun. They need to be out-of-doors. They need to learn to work together. Group games, cook-outs, hikes, pancake suppers, folk games, roller skating, swimming, ping-pong, other games of skill, all are the kinds of fun that intermediates love.

### **The need for service**

Help them find things to do for the church. In these days of man and woman power shortage there is real need for intermediate power in your church. There are jobs of delivering they can do. The mysteries of the mimeograph intrigue them, and they can help in the church office with the weekly bulletin. One group of girls has been helping the women sew for the Red Cross with an interested woman to help them. Introduce them to the officers of the church, grown-ups and intermediates working together on a project is the best kind of religious education for both. Intermediates everywhere are carrying the detail burden of the paper salvage drive, the tin salvage drive, and the grease collection drive. That ties them to the war effort. What is tying them to the church effort?

Camping is a real intermediate activity. Most of our denominations are sponsoring district or some sort of regional intermediate camps. There is real inspiration in attending a church camp where intermediates from other churches are learning about the church and the place of God in life. A week, or weekend camp with your own intermediates will certainly be worth the time and effort.

What sort of an organization of intermediates do we need to carry through these projects? Experience has proved that we should have little organization, but use as many intermediates as we can. Short term officers and short term committees with the adult counsellor as the continuing personality is the best way to get it done in a democratic manner. We are all tempted to plan the jobs for the intermediates and simply ask them to carry them out, but that will not work. The boys and girls must feel it is their program. And, as you and your co-workers meet and plan with the intermediates, new ideas will come forth almost miraculously.

But, I can hear you say, we don't have the time nor the leadership, nor the intermediates to do all of these things. Most churches don't. Just begin where you are, with what you have, and trust God and the intermediates to see you through.

## **Coming in the Journal**

THE WAVE of evangelistic purpose being created by the Missions to Christian Teachers being held this fall will reach its crest in Lent. Strategically set midway between these two events, the January JOURNAL will present a group of articles on Evangelism in Christian Education. These will deal with: person-mindedness; a report of an evangelistic program in a local church; a parental institute; home visitation methods; Bible stories as a means of reaching unchurched children; the confirmation class; and evangelism in the youth movement.

# The nativity

In art, poetry, scripture, music and interpretation

By Victor M. Rhein\*

THE FOLLOWING SERVICE was used for a Christmas Vesper and met with such widespread response that it was requested for a second year. It is printed here with the hope that it may be used more widely and may stimulate the imagination of others to do much greater things.

The keys which accompany the pictures are the numbers as given in the catalog of the Society for Visual Education, Inc., 100 East Ohio Street, Chicago, Illinois. All slides may be secured through denominational bookstores, members of the Religious Film Association. These slides are in Kodachrome and are 2" x 2" which may be used in any standard 2" x 2" projector. The Scripture references are to be read where they are listed.

This program takes about twenty-five minutes. It may be preceded by music, scripture and prayer. The room should be darkened for the entire service. Suitable arrangements must be made for lighting the organ or piano and the music of the singers as well as the script of the reader. Someone should operate the projector and a signaling system should be devised so that the attention of the audience is not diverted by the mechanics involved. Any man in the church familiar with electricity can wire a small bulb and pushbutton which may be used as a signaling system. When a slide should be changed the reader pushes the button he holds in his hand and signals the operator. Each slide is left upon the screen until time for the next one.

If tastefully produced and carefully planned this service or an adaptation of it may be a profound worship experience and may do much to create the true meaning of Christmas in the minds of old and young alike.

## I. The Annunciation

MUSIC: "Pastoral Symphony," from *The Messiah*, by Handel.

SLIDE: Rossetti, "Ecce Anicilla Domini"—"Behold the Handmaid of the Lord." (Ch 284)

READER: (Read Luke 1:26-29) Let us, if we may, imagine her going back to the prophecy to see if there might be anything there to help her in her attempt to interpret this experience. She read there: (Read Micah 5:2; Isaiah 9:6, 7)

SLIDE: Botticelli, "Annunciation" (Cm 299)

READER: While she was reading the Scriptures the angel came to her. (Read Luke 1:30-33; Luke 1:38)

"God whispered, and a silence fell; the world

Poised one expectant moment, like a soul  
Who sees at heaven's threshold the unfurled

\* Pastor, Pilgrim Congregational Church, Oak Park, Illinois.

White wings of cherubim, the sea im-  
pearled,

And pauses, dazed, to comprehend the  
whole;

Only across all space God's whisper came  
And burned about her heart like some white  
flame.

"Then suddenly a bird's note thrilled the  
peace,

And earth again jarred noisily to life  
With a great murmur as of many seas.

But Mary sat with hands clasped on her  
knees,

And lifted eyes with all amazement rife,  
And in her heart the rapture of the spring  
Upon its first sweet day of blossoming."

—THEODOSIA GARRISON<sup>1</sup>

## II. The Arrival at Bethlehem and the Birth of Christ

MUSIC: "Watchman, Tell Us of the Night"

READER: A decree from Augustus Caesar demanded that all Judea should be taxed. Everyone was compelled to go to his own town for the registration. Joseph with his wife, Mary, went to Bethlehem. Two tired travelers have arrived at Bethlehem.

MUSIC: "O Little Town of Bethlehem"

SLIDE: Merson, "Arrival at Bethlehem" (Ch 302)

READER: The beautiful young wife, great with child, is tired and weak from the long travel. Her thoughtful and devoted husband searches for a place to stay. He goes to the village inn to seek accommodations.

"Hurry, Joseph," Mary says, "my hour is come!"

But there is no room in the inn. In vain Joseph politely requests room. "The hard-hearted innkeeper's wife thrusts a head and an elbow out of the window and nonchalantly bids them move on to a less aristocratic place."<sup>2</sup>

"Common folk and poor

In here we never keep

Try that other door;

'Tis there such people sleep."

—(An old carol)

Here is the conflict of human need and human selfishness, an oft repeated story in the history of the world as well as in our own time. Joseph in his desperation may have knocked a little too hard on the door of the inn, for the village dogs have been aroused. But his feeling of helplessness and exasperation which grew out of his concern for his desperate wife, soon to become a mother, may have caused his anxiety and the overemphasis upon his knock at the door. All his anxiety is accentuated by the cold reception of the hard-hearted woman

<sup>1</sup> Property of the author.

<sup>2</sup> From *The Gospel in Art*, by Albert E. Bailey. Copyright, The Pilgrim Press. Used by permission.

who answers the door. This is the Inn that missed its chance. But do we do any better today?

"No room for Him,

We grieve that it was so.

And then we go,

Busy upon our way,

With no more courtesy than they

Who turned our Lord away.

"Our rooms are full,

There is so much to do,

Each day so new.

I wonder if the Lord of all

Is sad we grant Him space so small,

Less than a manger stall?"

—(Author unknown<sup>3</sup>)

MUSIC: Tchaikovsky, "The Legend," sung by a quartet.

READER: The other door to which the wife of the Innkeeper directed Joseph was a stable where the two spent the night. Here the expected child was born without aid of doctor or midwife. "And Mary brought forth her first born son; and she wrapped him in swaddling clothes, and laid him in a manger."

## III. The Annunciation to the Shepherds

MUSIC: "The First Noel"

READER: While all this great event took place in Bethlehem another one was enacted on the hills of Judea not far from Bethlehem. While a group of humble, but devout, shepherds watched their flocks by night there came to them tidings of great joy.

SLIDE: Plockhorst, "Tidings of Great Joy" (Ch 281)

MUSIC: "While Shepherds Watched their Flocks by Night"—first stanza sung by Quartet; organ continues.

READER: (Reads Luke 2:10-12) "The light from the star, which also proclaims the birth of a new kind of King, floods with effulgent glory not only this angelic heavenly host, and the startled, yet reverent shepherds, but also the entire hillside, near and far, with a brilliance almost of the noonday sun."<sup>4</sup>

Soon this heavenly messenger will disappear, leaving only the star to guide their feet. Yet we feel that the shepherds will hurriedly select from the fold a "wee ewe lamb without spot or blemish" as their offering and hurry away into Bethlehem "to see this thing which has come to pass" and of which the angels sang: "Glory to God in the highest, and on earth, peace among men of goodwill." Meanwhile this faithful shepherd dog will be left to guard the flock until their return.

MUSIC: "It Came Upon a Midnight Clear"

READER: One of the shepherds speaks:

"Out of the midnight sky a great dawn broke, And a voice singing flooded us with song. In David's city was He born, it sang, A Savior, Christ the Lord. Then while I sat Shivering with the thrill of that great cry, A mighty choir a thousand fold more sweet Suddenly sang, Glory to God, and Peace—Peace on the earth; my heart, almost un-  
nerved

By that swift loveliness, would hardly beat,

<sup>3</sup> Used by permission of Thomas Curtis Clark.

<sup>4</sup> From *Christ and the Fine Arts*, by Cynthia Pearl Maus. Harper & Brothers. Used by permission of author.

<sup>5</sup> "The Shepherd Speaks," by John Erskine. Used by permission of author.

Speechless we waited till the accustomed night  
Gave us no promise more of sweet surprise;  
Then scrambling to our feet, without a word  
We started through the fields to find the Child."

—JOHN ERSKINE<sup>5</sup>

#### IV. The Arrival of the Shepherds

READER: Guided by a star which stood over the place where the Christ-Child was, the shepherds sought this great thing which had come to pass.

SLIDE: Lerolle, "The Arrival of the Shepherds" (Cc 189)

MUSIC: "Silent Night"—Quartet sings first stanza and organ continues as background.

READER: "There is about this rude stable with its rough upright and crossed tree beams, the peasant parents and the worshipping shepherds, an atmosphere that is native to their lowly station in life; yet withal a reverence of feeling that profoundly moves those of us who gaze upon it as a reverent devotion to this newborn King."<sup>4</sup>

These shepherds have not rushed up to the manger in the familiar, hurried way that we have become accustomed to think. They approached this scene with fear and reverence and gaze from behind the screen of friendly pillars on the fulfilment of the angel's prophecy. "Note how one shepherd has raised his hand in awe, while another has dropped upon his knee. The younger one in the rear has raised himself on tiptoe that he may see this tiny Child of Promise about which the angels sing. These shepherds are not unlike us today in the presence of the fulfilment of one of the glorious provinces and mysteries of God."<sup>4</sup>

#### V. The Magi

READER: Meanwhile three Wisemen had seen the Star of Bethlehem.

SLIDE: Unknown, "Three Wisemen Following the Star" (Ch 310)

MUSIC: "We Three Kings of Orient Are"

READER: Wisemen came to Jerusalem inquiring, (Read Matthew 2:24) The record of the prophet Micah indicated that he was to be born in Bethlehem. At once the Wisemen began their journey, following, as did the Shepherds, the Star.

SLIDE: Botticelli, "Adoration of the Magi" (Cc 21)

READER: (Read Matthew 2:11)

#### VI. The Adoration

MUSIC: Adam: "O Holy Night," by the Quartet

SLIDE: Correggio, "Holy Night" (Cc 62)

READER: This painting is the most popular representation of the nativity scene. Note the unique lighting. The baby is the sole source of light in the whole picture. The angels are tastefully portrayed as a reminder of the fact that heaven is uniquely interested in this event.

SLIDE: Correggio, "Holy Night"—With Mother and Child alone. (Cm 493)

READER: Because Mother and Child are the center of the picture we take this most important section from the rest of the picture. The whole message of the picture is concentrated here.

"The mother, clad in an under-garment of soft blue, a crimson tunic and a dark

blue cloak, is kneeling before a crude wooden crib on which is a handful of straw. With her arms she encircles the little one, who is, strange to say, a real baby! Her lovely face is full of joy and tenderness . . . Here are a mother and her first child; and the joy of realizing that fundamental relationship is as real and as divine as that of heaven when the morning stars sang together." There is really no need for angels to tell the story. "The transfigured face of the mother furnishes religion enough for the picture. For when is God ever nearer to a human soul than when he lays a little child in a mother's arms and says, 'In as much as thou doest in unto the least of one of these, thou doest it unto me.'"<sup>2</sup>

SLIDE: Raphael, "The Sistine Madonna" (Cc 271)

MUSIC: "O Come All Ye Faithful" (Refrain)

READER: Raphael is given credit by the critics for having painted the most wonderful Christ Child ever to have been portrayed on canvas. They say there is in this face a combination of that which is human and divine. It is as though the mystery of the mission breaks across the consciousness of them both—and also of us who look upon the picture.

The spiritual significance of this picture for us is that "The word was made flesh, and dwelt among us." "God became man that men might learn to live in a Godlike way. He took residence on the earth that earth might be more like heaven. He showed us in his own Son that flesh need not be a devilish thing, but full of grace and truth."<sup>4</sup>

#### VII. The Flight into Egypt

MUSIC—improvisation

SLIDE: Girardet, "The Flight into Egypt" (Cc 543)

READER: When the adoring guests had departed "an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed from Egypt; and was there until the death of Herod."

"The artist has chosen the sandy desert of Egypt as the background for this study in fatigue and weariness, which the parents of the Christ Child must have undergone in that long, slow, and perilous journey to a land of safety for their first-born son . . . Every line of the faces and figures of Mary and Joseph, as well as of the posture of the faithful burro, indicate the fatigue and weariness of body, mind, and heart that have resulted from this hurriedly-prepared-for, secret journey into this distant, unknown land. As we look at the pyramids in the background, we cannot help but wish that they were nearer, for that would mean that this long journey is nearer its end than it otherwise can be."<sup>4</sup>

But the journey will be over at last and this first-born Child of Promise will grow up under the protection of the land of the Sphinx and the pyramids, until such time as the Holy Family can return to their homeland in safety. At a very early date in life the Man of Galilee knew the pangs of

being a man without a country. He shared the fate of refugees of all time.

#### VIII. The Light of the World

READER: There was purpose which God had for this Son born in a manger. He was not to die until that purpose had been fulfilled. He was to become "The light of the world."

SLIDE: Hunt, "The Light of the World" (Cc 161)

MUSIC: Organ—Gounod, "Send Out Thy Light"

READER: (Read John 1:4-9; John 8:12) The artist portrays this Light which came down at Christmas time as a grown man with the Light of Life in his hand. He stands at the door, representing the human heart. The Master says, "Behold, I stand at the door and knock: If any man hear my voice and open the door, I will come into him, and sup with him, and he with me."

The artist portrayed "the door of the human heart, barred with nails and hinges rusty. It is knotted and bound to the stanchions by creeping ivy. A bat, a creature of the night, hovers near. The threshold is overgrown with brambles and wild grass. Jesus approaches in the night-time. He is garbed as a prophet, priest, and king. The white robe denotes his prophetic office, the breastplate his priesthood, and the crown of gold intertwined with thorns proclaims his royalty."<sup>4</sup>

The story is told that one day as the artist showed this picture to a friend who was asked for his criticism that the friend commented, "But you have left the latch off the door." Hunt replied: "This is the human heart, and the latchstring is on the inside." Jesus never forces his way into the heart. He stands on the outside and knocks. If he gets in it is because of the willingness of the host to have him as the honored and chiefest guest.

Today he stands at the door of each man's heart, asking that we open and give him admittance.

"O Jesus, Thou art standing

Outside the fast-closed door;

In lowly patience waiting

To pass the threshold o'er;

Shame on us, Christian brethren,

His name and sign we bear,

O shame, thrice shame upon us

To keep him standing there."

Is the same reply given today that was given him on the first Christmas—"No room in the Inn?"

"No room!

No room!

No room for Thee,

Thou man of Galilee!

Yea, overfull,

There is no room for Thee—

Pass on! Pass on!"

—JOHN OXENHAM<sup>6</sup>

Yet, he brings the world a light which no darkness can comprehend. In him the hopes of the world unite. Until his divine vision for the world is realized there is no hope—only fear of wars and rumors of wars, human strife, suffering, and distress. When the world opens its heart's door to this beautiful

(Continued on page 39)

<sup>6</sup> From *Selected Poems of John Oxenham*.

### Primary Department

By Florence M. Taylor\*

THEME FOR DECEMBER: *Christmas in a World at War*

#### The World Needs Christmas!

The Christmas season presents a deep and poignant challenge to Christian teachers. "Peace on earth—" How far away and impossible of attainment it seems! How can we sing the old joyous carols while our hearts are sick and our eyes are filled with tears for all the needless suffering in the world?

Shall we then discard Christmas temporarily, until such time as the world, worn out with useless slaughter and destruction, returns once more to ways of peace? No, for the need for Christmas is never so urgent as when all that it stands for is held in abeyance, and when evil runs rampant over the face of the earth.

The world needs Christmas. Yet there can be little value in a superficial celebration which ignores the malevolent forces gripping the world today. Nor can there be benefit in yielding to sentimentality and a too easy assumption that in Jesus' birth lies the solution of mankind's dilemma. *It is not in Jesus' birth but in his rebirth in the hearts of individuals that the hope for the future lies.* . . .

The more widespread and catastrophic the present conflict, the more determinedly do the peace seekers of the world need to hold fast to their faith, the faith that the song of the Christmas angels can and will become a triumphant paean of joyful truth instead of a God-given prayer in the hearts of men. The world needs Christmas as an assertion of faith.

The world needs Christmas as a sacrament of rededication of individual lives to the service of the Prince of Peace. That service requires the loyalty and consecration of innumerable lives, lives staunchly dedicated to those principles of righteousness and justice upon which the new kingdom of brotherhood must be built.

#### Suggested Christmas Activities

Service activities, particularly those for war-sufferers. Consult your denominational headquarters; Red Cross; American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pa.; Church Committee for China Relief, 105 East 22nd St., New York; Russia War Relief, Inc., 11 East 35th St., New York 16, N. Y.

Arranging a crèche as a center of worship. Reading or reciting the Christmas story from Luke, chorally arranged.

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Singing familiar carols and learning new ones.

Developing and using in worship a Litany, "Christmas in Wartime," similar to the one given in service for December 24.

#### Motion Pictures and Slides

For Christmas motion pictures suitable for all departments, see the listing on page 20 of the November 1943 issue of the *International Journal*, or refer to the catalogue of the Religious Film Association, which may be obtained from denominational book stores.

For Christmas slides see: "The Christmas Story in Color," 2 x 2 Kodakrome slides by Cathedral Films. (See advertisement in this number.) "Religious Masterpieces," 2 x 2 Kodakrome slides from pictures in the National Gallery of Art, by Society for Visual Education. (See advertisement in this number. Other slides are used in the pageant "The Nativity," on page 18.) Both of the above series may be ordered through your denominational bookstore. "Standard Stereopticon Slides," by Board of Christian Education, Evangelical and Reformed Church, 1505 Race St., Philadelphia, Pa. (Order direct.)

#### December 3

THEME: *His Birthday*

PREPARATION:

Develop a simple litany of the "happy things" the children mention about Christmas (similar to the one in the service below). Teach the refrain of "Rejoice, Ye Pure in Heart"<sup>2</sup>

Rejoice! Rejoice!

Rejoice, give thanks, and sing!

PRELUDE: "I Heard the Bells on Christmas Day"<sup>3</sup>

CALL TO WORSHIP:

*Child:* It is time to seek the Lord. (Hosea 10:12)

*Group:* We come unto thee; for thou art the Lord our God. (Jeremiah 3:22)

CAROL: chosen by children

OFFERING DEDICATION:

*Child:* Matthew 10:8b

*Hymn:* "All Things Come of Thee"<sup>2</sup>

SCRIPTURE: Luke 2:8-20 (read by leader)

LITANY:

For the lights of Christmas—

Christmas trees ablaze with light,  
colored lights in evergreen,  
and gleaming candles everywhere;  
for the story of the Christmas star,  
and the bright stars in the winter sky—

*Choral Response:*

Rejoice! Rejoice!

Rejoice, give thanks, and sing!

For the music of Christmas—

the familiar carols,  
and the organ music,  
for the story of the angels' song,  
and Christmas bells ringing across the snow—

*Choral Response as before*

For the friendliness of Christmas—

Christmas cards of greeting,  
and letters from friends far away,  
for family fun and fellowship,  
for visits and for parties—

*Choral Response as before*

<sup>2</sup> *New Hymnal for American Youth*. D. Appleton-Century Company. 1930, and other hymnals.

<sup>3</sup> *Hymns for the Living Age*, H. Augustine Smith. The Century Co., and other hymnals.

For the gifts of Christmas—  
stockings filled with toys and goodies,  
mysterious, gay bundles,  
for secrets and surprises—  
*Choral Response as before*  
For the memory of Jesus  
and the love which his teaching  
brings into the world—  
*Choral Response as before*  
POEM:

HIS BIRTHDAY<sup>1</sup>

When Jesus lived in Galilee  
He never saw a Christmas tree—  
He never saw the colored sheen  
Of tiny lights in evergreen;  
He never saw the wreaths of holly,  
The packages so gay and jolly;  
He just went on from day to day,  
And loved and helped in his own way,  
So long ago in Galilee,  
When Jesus walked beside the sea.

I think he would have liked to know  
That we would keep his birthday so—  
With fun and jollity and cheer,  
With lights a-shining soft and clear;  
With friendly greetings 'cross the miles,  
With love, and kindness and smiles,  
With secrets and surprises gay,  
And joyous carols all the day.  
I think he would have liked to know  
That we would keep his birthday so.

—F. M. T.

CAROL: chosen by the children

INTRODUCING THE SERVICE PROJECT

It is easy for us to imagine how those who were with Jesus were glad to show their love for him by small acts of friendship. Today we cannot go to Bethlehem with our gifts.

There is a verse in the Bible that says: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Matthew 25:40b)

Jesus taught that God loves every single person. And so we can show our love for him by making happy, people for whom he cares. There are many thousands of people who will have no Christmas joy and happiness this year. But if we each do what we can, we can spread the happiness of Christmas to some of the unhappy people in the world.

(Explain the service project that has been selected.)

PRAYER: that we may make Christmas a happy time for a great many people.

BENEDICTION: May the loving spirit of Jesus be in our hearts. Amen.

#### December 10

THEME: *Remembering Jesus*

PREPARATION:

Arrange a crèche as a center for the Christmas services of worship; or plan for a posed picture of the Nativity scene.

Practice reading Luke 2:8-20 (Third Grade) with selected solo voices for the narrator, the angel, and the shepherd. Teach "His Birthday Song"<sup>4</sup> to use at the proper place in the narrative, for the multitude of angels.

Teach "We Would See Jesus," first stanza.<sup>2</sup>

PRELUDE: "I Heard the Bells of Christmas"

CALL TO WORSHIP: as in previous service

OFFERING SERVICE:

*Child:* Matthew 25:40b

<sup>4</sup> *Sing, Children, Sing*, Thomas, Abingdon-Cokesbury Press. 1939.

*Hymn:* "We Would See Jesus," first stanza  
*SCRIPTURE:* Luke 2:8-20, read chorally by the Third Grade, with unison choral response, "His Birthday Song."<sup>4</sup>  
*CAROLS:* favorite familiar ones  
*POSED PICTURE OF NATIVITY*  
*STORY:*

#### THE FIRST CRECHE<sup>5</sup>

Long, long ago there lived a man whose name was Francis. He had many friends who loved him dearly. This was not strange, for Francis was a real follower of Jesus, always finding ways of helping people to live happier and more useful lives. But he was not always happy. It made him sad when people were unkind and selfish.

One day he was very sorrowful. He was walking all alone through the woods. He had been hearing that many of his friends in the nearby village were being thoughtless of each other, and unkind and selfish. It was near Christmas time, and as Francis was walking along he was thinking of Jesus.

"If only people would really remember him!" he thought. "They couldn't keep on being selfish and unloving if only they remembered Jesus. Here it is, almost his birthday! If only somehow I could do something to make these people think about him!"

Francis walked slowly through the woods, his head bent thoughtfully. Suddenly he looked up and smiled. "I have it!" he cried. "That will be the very thing!"

He quickened his steps, hurrying on through the woods, until he came to the house of his friend, Giovanni, with whom he was to stay. Giovanni was very wealthy. He lived in a large house. He had many servants. Eagerly Francis told his plan and Giovanni agreed to help.

Not far from Giovanni's house was a large grotto—a hollowed-out cave in the rocks. If you had been inside the next day, you would have seen Francis working eagerly and happily. Servants of Giovanni brought in branch after branch of evergreens from the forest. Then as Francis directed they built a little stable right there within the grotto. The air was sweet with the fragrance of the greens. When the stable was finished the floor of it was covered with straw. The servants next brought a manger filled with hay from which the animals used to eat. This Francis stood in the little stable, as though it were waiting for the coming of the little Jesus.

Still Francis had not finished. He had the men bring in a real, live little donkey, and two white cows. They led them into the cave, and inside the stable, and there they tied them near the manger.

The animals looked all around them. They looked at the walls of the stable. They looked out at the shadowy cave. It almost seemed as though they understood and were glad to be a part of so lovely a picture. At last Francis was satisfied.

"Go, bring in the villagers," he cried. So the servants went through the village telling everyone, "Francis, our good friend, has come. He wants us all to come to him at once. His waiting for us."

How eagerly the people repeated the message! "Francis is here! Oh, hurry to the grotto in the hills!"

With eager haste they came crowding in. But their voices hushed as they entered. It was so beautiful they just stood and looked and looked. Something very much like this must Mary and Joseph have seen on that long ago first Christmas Eve. How tired they must have been after their long journey! How glad to rest even in this humble place

with the gentle animals near by!

As the people from the village stood looking, happy Christmas thoughts came crowding into their hearts. They remembered Jesus and his goodness. They were ashamed of all their selfishness and unkindness. They were going to try to be better men and women. For a long while they lingered in the grotto and Francis talked to them of Jesus and his love. Then they went slowly and quietly to their homes.

When the last one had gone, Francis knelt before the empty manger. His heart was full of joy and thankfulness. God had shown him a way to help these friends remember Jesus and catch the true meaning of Christmas. It seemed to Francis as he knelt there that he could almost see the baby Jesus in the manger, lifting up a little hand to bless him.

*PRAYER:* that we, too, may remember Jesus, the things he did, and the things he said, so that we may celebrate his birthday in a way that he would like.

*BENEDICTION:* (As for December 3)

**December 17**

*THEME:* Songs of Joy

*PREPARATION:*

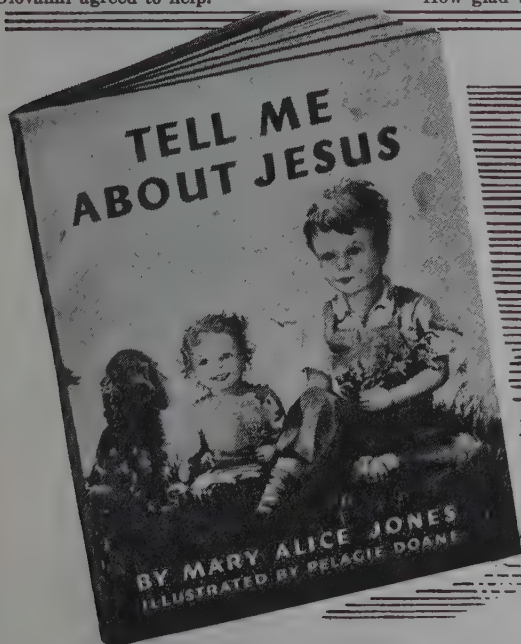
Discuss the war as a complete contradiction of the spirit of Christmas. Recall any incidents children know of people "holding fast to love." Develop a litany similar to the one in service for December 24.

*PRELUDE:* "I Heard the Bells on Christmas Day"

*CALL TO WORSHIP* and *OFFERING* as in previous service

*POEM:* "I Heard the Bells on Christmas Day," by Longfellow<sup>3</sup>

Introduce the poem by saying that it is a



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# TELL ME ABOUT JESUS

By **MARY ALICE JONES**

Author of "Tell Me About God"

Illustrated by **PELAGIE DOANE**

**T**ELL ME ABOUT GOD was the answer to many a mother's and teacher's prayer. This book will be even more thankfully received. Simply, very wisely, Bobby's mother and father answer his natural questions about Jesus in terms of Bobby's own knowledge of life. Pelagie Doane's pictures help to bring the lessons of Jesus' life into the realm of a child's understanding and to make this as beautiful a book to look at as it is to read.

carol that was written in the midst of a war, our Civil War. (Use only the verses that begin: "I heard the bells," "Then in despair," and "Then pealed the bells.")

Stop after each verse to discuss its meaning and any unfamiliar words. Call attention to the similarity between the time when the poet Longfellow wrote the poem and our own time.

CAROL: chosen by the children

STORY:

#### CHRISTMAS EVE IN THE TRENCHES<sup>6</sup>

This is a true story of a Christmas Eve more than twenty years ago—a Christmas Eve when, as now, the world was in the midst of a terrible war.

"A strange Christmas Eve it seemed to the soldiers in the front line trenches. Just now the guns were quiet, and the soldiers were resting at their stations, their thoughts traveling back across the miles to their far-away homes.

Suddenly one of them began to sing—a Christmas carol. One by one the soldiers joined in and soon the joyous sound rang out along the whole trench. The carol ended and there was a deep silence, filled with memories of other happier Christmases. And then, all at once, the silence was broken by another carol—a song that came ringing out from that other trench just across the narrow strip of ground before them.

"The soldiers over there! They're singing too!" said someone. The soldiers could not understand the words but they knew the song, and soon from the two lines of enemy trenches the same song swelled to a mighty chorus.

What magic that Christmas carol wrought in the hearts of those soldiers! For suddenly, amazingly, the war and the fighting seemed unimportant and unreal. "It's Christmas Eve!" became the only fact that mattered. Out from the trenches on both sides of the narrow strip that separated them swarmed the soldiers. There between the lines they met and exchanged presents of cigarettes and chocolate, and sang together the loved carols they all knew.

For a little while, a strange and almost unbelievable little while, a Christmas carol interrupted a war.

PRAYER: that people may learn to live together without wars and fighting.

BENEDICTION: as in previous service.

#### December 24

THEME: *Christmas in Wartime*

PREPARATION: Practice reading the litany chorally. Teach the selected verses from the carol "I Heard the Bells."

PRELUDE: "O Come All Ye Faithful"<sup>2</sup>

CALL TO WORSHIP: *Hymn*: "O Come, All Ye Faithful" one stanza

OFFERING: as in previous service

SCRIPTURE: choral arrangement of Luke 2:8-20

LITANY: *Christmas in Wartime*<sup>1</sup>

*Solo Voice 1*: The Christmas story says that when Jesus was born the angels sang:

*Hymn*: "His Birthday Song"<sup>4</sup>

*Solo Voice 1*: For Christmas with its message of hope that people will someday learn to live in peace—

*Choral Response*:

Rejoice! Rejoice!

Rejoice, give thanks and sing!

*Solo Voice 2*: This year the world keeps Christmas in the midst of war. War means

people hating and killing each other, but Jesus taught:

*In Unison*: Love your enemies; do good to them that hate you.

*Solo Voice 2*: For Jesus and his teachings of goodwill and brotherhood—

*Choral Response as before*

*Solo Voice 3*: For all the people today who are holding fast to Jesus' teachings even in the midst of war—

*In Unison or Four Solo Voices*:

For people who are caring for refugee children;

For people who are working to help those who suffer because of the war,

For the Society of Friends, the Red Cross, Bundles for Britain, China Relief;

For doctors and nurses caring for wounded soldiers,

*Solo Voice 3*: For all of these—

*Choral Response as before*

*Solo Voice 4*: For all the peace makers in the world—

*In Unison or Solo Voices*:

For those who keep hatred out of their hearts,

For those who even in wartime believe that lasting peace will come,

For those who are studying to find ways in which nations may live together in friendliness and understanding,

For those who are working to build brotherhood among all people—

*Solo Voice 4*: For all of these—

*Choral Response as before*

PRAYER: Our Father God—this is our prayer: that we may truly be peace makers, holding fast to good will and helping to build the kingdom of brotherhood. Amen

BENEDICTION: as in previous service

#### December 31

THEME: *Christmas All the Year*

PREPARATION:

In a period of fellowship discuss the reasons that Christmas is such a happy time, and develop a prayer that we may continue to live in friendly ways through the coming months, so that Christmas happiness may last.

PRELUDE: "O Come All Ye Faithful"

CALL TO WORSHIP and OFFERING as in previous service

CAROLS: chosen by the children

CONVERSATION: Recall of the poem, "His Birthday." (See Service for December 3)

Tell about what things in the celebration of Christmas Jesus would have liked.

PRAYER: as developed by the children.

BENEDICTION: as in previous sessions.

## Junior Department

By Edith Kent Battle\*

THEME FOR DECEMBER: *Finding and Keeping Christmas Joy*

#### For the Leader

The verse from Isaiah 6 which is used as a group response should be written clearly on a poster sheet and placed where it may be read by the group each Sunday. The leader may choose a Nativity picture for each service, as they are available. For the fourth Sunday, a very simple Nativity scene can be arranged by some of the children—perhaps a third-year class—on the table prepared for the special offering. Another class might arrange the lighted candles. Teachers may take a brief time during the class sessions to help the children learn the words of the chosen carol by heart—feeling and understanding the words as well as memorizing them.

#### Motion Pictures and Slides

For Christmas film and slide resources see references in Primary Department above.

#### December 3

THEME: *The Joy at the Coming of the Christ-Child*

PRELUDE: "Joy to the World"

CALL TO WORSHIP: (Isaiah 9:2, 6)

Leader: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

Group Response: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Coun-

sellor, the mighty God, the everlasting Father, the Prince of Peace."

HYMN: "Joy to the World"

INTRODUCTION TO THEME, by the leader:

This is the first Sunday in December—and December is the month of a great joy. It is the month of Christmas, isn't it? For the next three weeks we shall be looking forward to Christmas Day, thinking about it, getting ready for it. Let us try to find out, here together each Sunday, what the joy of Christmas really is, how we can express it, how we can share it, how we can keep it. Today we will think of how the Christmas joy began with the coming of the Christ-child, the Child who grew up to be Jesus, the Christ, the "joy of loving hearts," the hope of all nations.

HYMN: "There's a Song in the Air"

SCRIPTURE:

Leader: Listen to the story of shepherds and angels, the story whose words are almost like music.

Reading (by one of the teachers, chosen beforehand): Luke 2:8-20.

Leader: The other story of the coming of the Christ-child is of Wise Men bringing gifts, and a guiding star.

Reading (by another teacher): Matthew 2:1-3, 8-11.

HYMN: "As with Gladness Men of Old"

LEADER:

What joy do we find in these stories of the coming of the Christ Child? I think first of the joy of Mary, the mother of the Child. What do you think of? (Give opportunity for the children to reply. Perhaps they will think of the joy of the Wise Men, of the shepherds, of the angel messengers, of the people the shepherds met who "wondered at those things which were told them by the shepherds," of the friendly people in Bethlehem who came to see the baby and his mother, of Joseph who cared for both of them.)

HYMN: "O Little Town of Bethlehem"—verses 1 and 3

PRAYER: O God our loving Father, we thank

\* Nashville, Tennessee.

<sup>1</sup> F. M. T. Reprinted from *The Pilgrim Elementary Teacher*. Copyright the Pilgrim Press. Used by permission.

<sup>6</sup> From an incident reported by Muriel Lester in *Kill or Cure*.

thee for the gift of thy Son, Jesus, who came to show us thy love and thy way. Help us to learn thy way from him, we pray. Amen.

**OFFERING:**

*Leader:* All things come of thee, O Lord, and of thine own have we given thee.

*Group Response:* "We Give Thee But Thine Own"

**December 10**

**THEME:** *Christmas Joy in Song*

**PRELUDE:** "There's a Song in the Air"

**CALL TO WORSHIP:** (Luke 2:13-14; Isaiah 6)

*Leader:* "And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,  
"Glory to God in the highest, and on earth peace, goodwill to men."

*Group Response:* "For unto us a child is born," etc., as for December 3.

**HYMN:** "There's a Song in the Air"

**READING:**

**CHRISTMAS CAROLS**

Long ago, on a starry night  
In Bethlehem's wintry weather,  
To startled shepherds angels sang  
"Glory to God!" together.  
"Good tidings!" came the word to them,  
"For Christ is born in Bethlehem!"

Long—long, since heavenly echoes died  
In Bethlehem's wintry weather!  
Long, since shining angels sang  
"Glory to God!" together.  
Yet—through clamor of greed and wrong,  
Unforgotten the glory-song.

This Christmas-time shall the wide world hear

Songs of the Christ-child's coming, clear  
Lovely melodies flowing together  
Into one joyful harmony, whether  
Here or there, far-off or near,  
Christmas carols still ringing clear.  
Out of the hearts of simple and wise  
Up from the earth shall the music rise,  
"Glory to God!" together!

—E. K. B.<sup>1</sup>

**LEADER:**

Ever since the time, centuries ago, when Christians began to celebrate the coming of the Christ Child on a certain day of the year, music and singing have been a part of it, because music and singing are wonderful ways of expressing joy. The people who knew and loved Jesus when he "went about doing good" remembered him with gladness, because he made their lives different, happier. For all those who know and love and follow him, his birthday is a day of joy. In every country, songs have been made and sung to express the joy of Christmas. We sing many of them, every Christmas, in our language;

"Lovely melodies, flowing together  
Into one joyful harmony—"

We have sung an American carol this morning. Let us sing a beautiful old French carol.

**SONG:** "Angels We Have Heard on High"

(Note: Other carols may be chosen, of other countries, if the ones suggested are not available.)

**LEADER:** One of the carols we know best came from Germany, more than a hundred years ago.

**SONG:** "Silent Night"

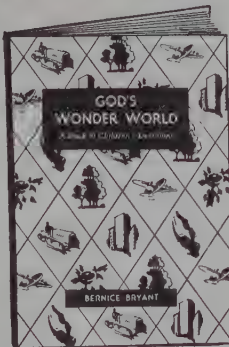
**LEADER:** In England, as in other countries of Europe, carol-singers long ago began to go about the streets singing the songs of Christmas. Many of those carols were

<sup>1</sup> From *Junior Lessons*, adapted.



# GOD'S WONDER WORLD

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story-songs, telling of the shepherds and the Wise Men. Let us sing one from England.

**SONG:** "The First Noel"

**LEADER:**

Would you not like to know the words of at least one or two of the lovely carols *by heart*, so you can sing them at home without a book? We might choose two that you like very much, and each of us try to memorize the words. Perhaps we could come early next Sunday and practice them. Which would you like to learn? (Let the group decide on two—or one—of the carols.)  
**SONG:** The chosen carol, or one of them.

**LEADER:**

Before we bring our offering, think of the precious treasures the Wise Men brought to the Christ Child. How can we make a special Christmas gift, that will bring joy to someone who needs joy? (Let the group discuss and decide upon a special Christmas offering, as best suits their own situation.)

**OFFERING:** As on last Sunday

**December 17**

**THEME:** *Christmas Joy in Remembering*

**PRELUDE:** "O Little Town of Bethlehem"

**CALL TO WORSHIP:**

*Leader:* "We have thought of thy loving-kindness, O God, in the midst of thy temple."

"O sing unto the Lord a new song; sing unto the Lord, all the earth."

*Group Response:* "For unto us a child is born," etc., as for December 3.

**HYMN:** "The First Noel"

**STORY:**

**REMEMBERING CHRISTMAS JOY**

The shepherds went back to their flocks on the hillside, and to their homes and neighbors. They told everybody they met about the wonderful, joyful good news they had

heard, and the baby they had found in the stable at Bethlehem. And they and the others remembered. And who can guess how far the Wise Men's story of the child and the star was told and remembered when they returned to their homes? Surely Mary remembered all that happened when Jesus was a little child, and the joy she had, holding him in her arms.

So the joy of the coming of Jesus was shared and remembered. On and on, through the long years, those who were happier because they knew and loved Jesus and those who learned of him from them, remembered and told others the joy they had found. The very earliest Christmas carols and hymns were made and sung to tell and help people remember the joy Jesus brought into the world. Few people had books, or could read, but they could learn and remember songs and sing them, over and over. So carollers went through the streets singing at Christmas time, and carols and hymns were sung in homes and churches.

There were other ways of remembering the lovely Christmas stories. Artists painted beautiful pictures, most of them for the churches, where all the people could come to look, and remember. Some of them made wonderful glowing pictures of the Nativity stories, of the Christ Child and his mother, in stained glass windows of great churches. Some wrote stories and poems to make people feel the joy that came to the world with the coming of Jesus. These things were done long ago, and are still being done today, in different ways. Do you see how these beautiful things make the world remember the Christmas joy?

Then people began doing special things at home, to celebrate Christmas and to share its joy. They made special good things to eat and shared them with their neighbors. They made their homes gay and lovely with

wreaths, and evergreens, and candles. They gave gifts to one another; often they sent gifts to those who had none to give. In different nations there were different ways of keeping Christmas joy. Many of our Christmas customs came from other nations. In all these gay and lovely ways of keeping Christmas, there is the thought of *sharing* beautiful things and lovingkindness and the "good tidings of great joy, which shall be to all people."

HYMN: "Joy to the World"

REPORT: (On plans for special Christmas giving)

OFFERING: As on last Sunday.

## December 24

THEME: *We Shore the Joy of Christmas*

PRELUDE: "We Three Kings of Orient Are"  
CALL TO WORSHIP: Psalm 103:1-2; Isaiah 9:6.

Leader: Bless the Lord, O my soul; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits.

Group Response: "For unto us a child is born," etc., as for December 3.

HYMN: The carol chosen to be memorized, all who can singing without books.

POEM (read by a junior child):

December's such a joyful month!  
It seems to say, "Remember!  
The joy you share is twice as fair,  
And you will know, while candles glow,  
The Christ-child brought the way of love—  
Remember!" says December.

—E. K. B.

HYMN: "We Three Kings of Orient Are"

SPECIAL OFFERING SERVICE:

Leader (reading):

As with gladness men of old  
Did the guiding star behold,  
As with joy they hailed its light,  
Leading onward, beaming bright,  
So, most gracious Lord, may we  
Evermore be led to thee.

—WILLIAM C. DIX

Offering Hymn: "As with Gladness Men of Old" verses 2 and 3

(Note: If the special offering planned is in the form of gifts brought by the children for some person or group agreed upon, and are already arranged on a table, let the whole group rise and sing the hymn together. If it is money, or if the gifts are now to be brought forward, let a representative from each class bring them to the place arranged, everybody singing the hymn together. There may be a simple Nativity scene, or background Nativity picture ready upon the table, or at least lighted candles.

PRAYER: With thankful, joyful hearts, our Father, we bring these gifts, that they may make other hearts joyful. Grant that they may give happiness, we ask in the name of Jesus, the Christ. Amen.

READING by a junior, prepared beforehand:

Do you suppose the children  
Of little Bethlehem  
Went in to see the Christ-child,  
And thought he smiled at them?  
I'm sure they all remembered,  
And as they older grew  
They'd think of him, and wonder  
How he was growing, too.  
And maybe—on the hillside  
That day in Galilee,  
Or listening with the fishers  
Beside the sparkling sea,  
Were Bethlehem's eager children  
Grown up—to follow him  
Whom they had loved, a baby  
In that old stable dim.

—E. K. B.<sup>2</sup>

HYMN: A carol chosen by the group; or "Silent Night"

## December 31

THEME: *Keeping the Christmas Joy*

PRELUDE: "Hear Us, Our Father"

CALL TO WORSHIP:

Leader: Luke 2:10-11, 13-14

Group Response: Isaiah 9:6

HYMN: "My Master Was a Worker"

SCRIPTURE READING: John 15:9, 11, 12;

(read by a teacher)

LEADER:

Have you thought much about what *good* will really means? Or what it really means for us, today, to *love one another*? Have you thought that good will to others, and loving one another, means only a kind, good-natured way toward other people? But good will means a *will to do good*, and all of you will remember some of what Paul wrote to the Corinthians Christians about what love does to others: love is kind . . . seeketh not her own . . . thinketh no evil . . . never faileth.

How shall we *keep* the joy of Christmas all the year? I think it is by *practicing* good will and lovingkindness toward all the others, nearby and farther away, in every way we can. For if you practice good will, you will find that it grows, and that you understand more and more what that

2 From *Junior Lessons*.

wonderful Christmas message means—"Good tidings of great joy, which shall be to all people," and "Glory to God in the highest, on earth peace, good will toward men."

POEM (read by a junior, prepared beforehand):

We will keep the shining angels of Christmas—

Peace, and Good Will, and Love;  
They shall be our joyous companions  
Through all the days of the year.

We will sing their songs,  
We will share their gifts,  
We will carry their light  
Of lovingkindness, courage, and joy.

O Christmas Messengers,  
Be our house-guests  
Through all the days of the year!

—E. K. B.<sup>2</sup>

HYMN: "I Heard the Bells on Christmas Day"

PRAYER:

O God, our Father, we thank you for all the joy of the Christmas season; for the lovely things we remember, in thoughts and music and loving ways; for the hope you have given us of peace and good will through all the world, in the life and the love of Jesus, the Hope of all nations. Guide us in the way of good will through all the year, we pray. Amen.

OFFERING: As on first Sunday.

CLOSING HYMN: The carol chosen to be memorized, sung without books.

# Intermediate Department

By Ruth Bernice Mead\*

THEME FOR DECEMBER: *Our Heritage of Christmas Song*

## For the Leader

Each year we think again of the deep and sacred meaning of the Christmas season and try to interpret this more fully to the boys and girls with whom we share its joys. These services have been planned with the conviction that today we need to realize anew the imperishable joy which the birth of Jesus brought to the earth with its proof that the love of God reaches into human life.

Hymns have been called the thermometer which records the degree of warmth in the life of the church. The Christmas hymns are full of a warm devotional spirit which growing boys and girls need to share. They are connected with the happiest memories of home and church. Their season is brief and we need to plan so that the department may enjoy old favorites and learn new carols. A few of the more unfamiliar carols are suggested for the choir. You may find that different members of the group will have others to suggest which will have greater significance.

From this study of Christmas hymns the department may develop a carol service which may be given for the other departments, for a youth Christmas vesper service, or for some group of shut-ins. The simple song service may be combined with Scripture readings from the Christmas story or with Christmas poetry chosen by the students from verses which they have come to love.

\* Director of Student Personnel, Presbyterian College of Christian Education, Chicago, Illinois.

One class or a committee should collect these favorite poems and arrange the carol service. Every care should be taken to have this be a service of sharing and not a program.

This carol service may become a part of the white gifts service for the whole school or gifts may be planned for the shut-ins to whom the service of song is taken.

## Motion Pictures and Slides

For Christmas film and slide resources see references in Primary Department above.

## December 3

THEME: *Bethlehem in Song and Story*

WORSHIP CENTER:

Use a picture of Bethlehem lying quiet under the night sky as a center for the day's thinking. Select one with as few distracting figures as possible. Place a lighted candle on a low candle stick on either side to illuminate the picture.

PRELUDE: "Silent Night, Holy Night" played very softly until quiet has been established.

CALL TO WORSHIP: "Let us now go even unto Bethlehem and see this thing which is come to pass."

HYMN: Verse 1 of "O Little Town of Bethlehem."

PRAYER:

Father, we thank thee for the coming of the Christmas season and all the memories it brings of happiness and pleasure. We thank thee for the joy which burst forth in song that first Christmas night and for the songs of praise for the Christ Child which have come to us through the years. Help us to understand the happiness which Jesus brought to the earth and to share in it this year. Enable us to share with those who lack, and teach us to want to give rather than wanting to receive. For Jesus sake, Amen.

HYMN STORY:

## "O LITTLE TOWN OF BETHLEHEM"

The very word Bethlehem has a sort of magic in it for it is a part of our Christmas memories as far back as we can remember. We loved the story of the birth of Jesus when we were little children and each year it grows in meaning as long as we live. The town in which God's wonderful gift was given, in which the Christ child was born, is known all over the earth.

Even before the birth of Jesus it was a town of memories. There Jacob rested; there his loved son Benjamin was born and there the wife, Rachel for whom he had served so many years, died. It was the home of Naomi; Ruth, the refugee, a heroine of the Old Testament, found a home and happiness with Boaz there. Jesse, the father of David, lived in Bethlehem with his sons when the old Samuel came to anoint young David as the future king. When David was almost defeated in his struggle to hold his kingdom he cried out in his weariness for a drink from the home well at Bethlehem. Some of his men risked their lives to fulfill his wish and bring him this water from home.

But the story we love the best about this little town is the story of the beginning of Christmas. That is the story which has made the place famous and loved.

Philips Brooks had always dreamed of someday spending a Christmas in the Holy Land. The year he was thirty his church gave him a year's leave of absence to travel in Europe and the Near East. He knew that his dream of a real Christmas would now come true.

On Christmas eve Dr. Brooks dined early in Jerusalem and went out eagerly in the Judean dusk to mount his horse. Silently the little group of friends rode out of the town gates towards Bethlehem. The sky was fast becoming a dark blue and the first stars were coming out when they stopped to look at the hills of Bethlehem in the distance. They passed "shepherds keeping watch over their flocks by night" and paused again to look at the bright gleam of the campfire. The first Christmas became very real to them and it seemed as if surely the sky would flood with light and the angels' song re-echo in the silence. At last Bethlehem showed clearly to the eager watchers. They paused on their horses and gazed long at the little town lying so quiet and undisturbed under the great white stars.

Two years later at Christmas time Philips Brooks sat in his study thinking of the wonderful experience he had had in Palestine. He longed to share it with the children of his church school in Philadelphia. A poem began to form in his mind and he wrote it down carefully, going back to change a word here and there. This was his gift to the children he loved.

But it needed to be set to music. He put on his coat and hastened to the home of the church organist, Lewis Redner. Mr. Redner was also the superintendent of the church school and as interested in the children as Dr. Brooks was. It was Saturday night before Christmas and Mr. Redner put the little poem aside, thinking that he would write the melody for it later when he had more time. In the night he awakened with the melody ringing in his ears. He rose, wrote the melody down and went back to sleep. In the morning he filled in the harmony and was ready to give the gift, the carol in which both the pastor and church school superintendent had shared, to the children. The song was a happy surprise. Everyone in the church loved it but for many years few know it outside of that little group. Finally it was published in a hymn book and soon became one of our



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loved Christmas carols.

(One of the pupils) will read the verses from Luke which were in Dr. Brooks' mind as he remembered that night on the hills around Bethlehem.

SCRIPTURE READING: (by an intermediate)

Luke 2: 47

CAROL: The remaining verses of "O Little Town of Bethlehem."

DISCUSSION:

If a carol service is to be planned by the department, the suggestion might come here that as Dr. Brooks shared his memories the department might share their pleasure in Christmas carols by planning a service for the youth group or for some people who could not come to the Christmas services because of illness or old age. Appoint a committee to plan a carol service.

OFFERING: Prayer of dedication by an intermediate with usual response by junior high choir.

ANTHEM BY JUNIOR HIGH CHOIR: "Song of the Bagpipers,"<sup>1</sup> a Neapolitan carol; "All That Wondrous Christmas Night,"<sup>1</sup> a Portuguese carol; or other selected carol about Bethlehem.

DISMISSAL TO CLASSES: To medley of carols.

**December 10**

THEME: Songs of Jesus' Humble Birth  
WORSHIP CENTER:

Use "Madonna and Child" by Ferruzzi or one of the stable pictures which show Mary and Jesus in the foreground with the animals in the background. Light the picture with two candles as in the previous service. Low bowls of greens may stand on either side but nothing should detract from the lighted picture.

PRELUDE: "Joy to the World"

<sup>1</sup> Fifty Carols of All Nations by Eduardo Marzo, Willis Music Co. and also in Singing Pathways by Dickie; Powell and White, publishers.

## HYMN: "O Little Town of Bethlehem"

### HYMN STORY:

#### "THOU DIDST LEAVE THY THRONE"

Emily Elliott could not remember a time when her family had not been playing hymns and enthusiastically discussing new ones. The year before her birth her uncle Henry Elliott had published a hymnal in which several hymns had been written by him and his wife. These were favorites in the family. Her dear Aunt Charlotte wrote hymns very frequently and each time the family had to hear the song first of all.

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It was very natural for the child to begin to write little poems that could be set to music. Everyone enjoyed her efforts but she was not thought unusual. As she grew older her hymns became well known to others and at last she was ready to publish some of them. In the years between 1873 and 1880 she published a total of one hundred and forty-one hymns.

Emily Elliott was particularly interested in the people who could not get out to church to hear and sing the hymns she loved so much. She published a small volume of forty-eight hymns especially for the sick and shut in. This little book was called "Under the Pillow" and was printed in large type so it could be easily read.

One Christmas when Miss Elliott had been thinking a great deal about the indifference of people to Jesus, she was asked by her father to write a song for the choir and church school of St. Mark's Church. She was very eager to have these young people share with her in welcoming the Christ instead of showing the same indifference that the people of his day showed. So she wrote the Christmas hymn, "Thou Didst Leave Thy Throne."

(One of the pupils) will read the Scripture verses which Miss Elliott said were in her mind as she wrote this hymn.

SCRIPTURE READING: John 1: 9-11

CAROL: "Thou Didst Leave Thy Throne"

(If the song is unfamiliar, play it more than once and if possible have a solo voice sing the first stanza. Be sure that the group is familiar with the refrain so that it may be used as the prayer response.)

PRAYER: Thanksgiving for the gift of God's love and petitions for his care over those who are in any distress or special need. Refrain of the carol used as a response by the whole department.

ANTHEM BY JUNIOR HIGH CHOIR: "The Cherry Tree Carol",<sup>2</sup> an early English carol, or "Joy to the World."

REPORT OF COMMITTEE ON CAROL SERVICE<sup>3</sup> and initiation of planning for the service by group.

DISMISSAL TO CLASSES: By music of favorite carols.

### December 17

THEME: *The Carols Which Mean the Most to Me.*

WORSHIP CENTER: One or two gaily colored carol books on the altar with a bowl of bright berries and greens slightly at the right behind them. The two Christmas candles in their usual place.

PRELUDE: "While Shepherds Watch Their Flocks"

CALL TO WORSHIP:

Come singing this Christmas time;  
Share the old songs which are full of happy memories;  
Add to your store of song new melodies which will  
Make glad the Christmas seasons in years ahead;  
Sing in a day of peace and good will towards men.

PERIOD OF CAROL SINGING:

Try to allow time for the singing of one or two stanzas of each carol chosen. Ask

<sup>2</sup> *Singing Pathways* by Dickie, Powell and White. This Carol is found in most collections of carols, often under the title "As Joseph was walking."

<sup>3</sup> *Suggestions* for two carol services based upon "Thou Didst Leave Thy Throne" are given in *Lyric Religion* by H. Augustine Smith, pp 419-420. Published by Appleton-Century Co.

those choosing "The First Noel" to wait for the singing of this carol till the very last.

### HYMN STUDY:

#### "THE FIRST NOEL"

When anyone asks who wrote this song of the birth of Jesus we have to answer, "We do not know." It is a true folk song for it came out of the life of the common people of England. The title "Noel" is from an old French word which meant both Christmas and carol. In English it has added to it the thought of news.

Folk songs are always simple and full of thought pictures, for they are story songs. Usually folk songs have a refrain in which those listening to the story may join.

As we sing this song which has been sung and loved so long that no one knows when it first began to be used, let us think of the words from Matthew on which it is based.

SCRIPTURE READING: Matthew 2: 9-11

CAROL: "The First Noel"

DISCUSSION PERIOD: This should be spent in making final plans for the carol service and for the giving of any white gifts or other sharing in the regular church school giving.

### PRAYER:

Prayer of thanksgiving for the richness which these songs give to our celebration of Christmas; petition for those in need and most particularly for those to whom we give our Christmas gifts of song and substance; and prayer that the peace promised to those who serve God may come on this earth with the spread of the kingdom of the Christ who came at Christmas.

RESPONSE: Refrain of "Thou Didst Leave Thy Throne"

OFFERING: Suitable music from one of the carols and choir response.

ANTHEM BY CHOIR: "Fairest Lord Jesus" with descant, or other suitable carol centered in praise of the Christ Child.

QUIET DISMISSAL TO CLASSES

### December 24

FOR THE LEADER: If the carol service planned by the department is to be held at the church school hour, that service will naturally take precedence. The service given here is an alternate service which may be used when the carol service is given at another time.

THEME: *The First Christmas Carol*

WORSHIP CENTER: A crèche illuminated by the two Christmas candles.

PRELUDE: "It Came Upon the Midnight Clear"

CALL TO WORSHIP: Refrain of "O Come All Ye Faithful"

### PRAYER:

(Pray that the song of the angels may be echoed in our hearts as we praise God for the coming of the Christ Child, and that the spirit of love and joy may again illuminate the earth and bring peace to this war torn world. Pray especially for those with whom we are sharing our gifts of joy and plenty. Ask God's blessing on all who work for the coming of peace and the relief of suffering.)

RESPONSE: Refrain from "Thou Didst Leave Thy Throne"

SCRIPTURE READING: Isaiah 9: 6, Luke 2: 8-14

CAROL: "Angels We Have Heard on High" or "Angels From the Realms of Glory"

SCRIPTURE READING: Luke 2:15-17

CAROL: "The First Noel the Angels Did

Say" or "Come, All Ye Shepherds"  
 SCRIPTURE READING: Luke 2:18-19  
 CAROL: "What Child Is This, Who Laid to Rest" or a lullaby carol  
 SCRIPTURE READING: Luke 2:20  
 ANTHEM BY CHOIR: "Lo, Now a Rose"<sup>4</sup>  
 "Here in a Stable"<sup>1</sup> or "Silent Night, Holy Night"  
 OFFERING: Using a selected group of carols  
 RESPONSE: Last stanza of "O Little Town of Bethlehem"  
 DISMISSAL TO QUIET MUSIC

## December 31

THEME: *The World's Greatest Song of Praise*  
 PRELUDE: "Praise the Lord, Ye Heavens Adore Him"  
 CALL TO WORSHIP: Psalm 96:9 (American Revised)  
 HYMN: "All People That on Earth Do Dwell"  
 SCRIPTURAL PRAISE: Psalm 134  
 HYMN STORY:

### THE DOXOLOGY

Think of the times you have gone to church and try to remember what one hymn of the service everyone seemed to know from memory. The Doxology of course. If you go to some foreign country and attend a Protestant church usually you find the Doxology used in the service. You feel at home then.

In 1695 Bishop Ken was particularly interested in the young men who attended Winchester College, in England. He wanted them to remember to praise God in the morning, in the evening and at midnight.

<sup>4</sup> Praetorius, *Two-Part Chorus of Treble Voices*, Harold Flammer, Publisher, New York.

So he wrote three hymns for them, one for each time of day. The last stanza of each of these three hymns was the same, beginning "Praise God from whom all blessings flow." He had these hymns written and posted over the students' beds so that they would be sure to remember to use the prayer songs. The Morning Hymn had fourteen stanzas and the Evening Hymn had twelve. They were long and hard to learn, but the boys found it easy to remember the final stanza. Soon this became their song of praise to God. The other stanzas have been forgotten by most people but this one has become our most loved song of praise.

The melody is one which Calvin had written for the use of his church in Geneva, and it was first published in 1551. Then they sang the Psalm 134, which we read a few minutes ago, to this melody. Later it became known as Old Hundred because Psalm 100 was sung to that tune. At the opening of our service we sang the translation made by the Rev. William Kethe in 1561 for Psalm 100 and sung ever since to this tune. Let us read now quietly to ourselves the words of this old song written for college men just about two hundred and fifty years ago. In many churches this is used as the response after the offering. The pianist will play it for us once and we will sing it to be sure we all know it well, then after our offering for the next few Sundays we will use this for our response.

SINGING OF THE DOXOLOGY: "Praise God from whom all Blessings Flow"

ANTHEM BY CHOIR: "Joyful, Joyful, We Adore Thee"

OFFERING: Prayer by an intermediate

RESPONSE: Doxology

DISMISSAL: to music of "Joyful, Joyful, We Adore Thee"

meaning without the insistence that that meaning be identical with oneself. In our affirming of God we need always to ask ourselves, Am I believing in this kind of God in order to raise my own prestige? If so, then my unconscious processes will mold the word of God to make my race the chosen race, my nation the favored nation, and ultimately myself the highest expression of God.

"This sounds like heresy so foolish that no one would fall its victim, but as a matter of fact a great deal of religion is precisely of this type. Recount all the sermons preached to uphold the identification of Christianity with a particular brand of democracy; or all the talks designed to convince young people that God could not build his world without them, and that, in fact, his Kingdom is what they build. It is most difficult for us human beings to realize that God can be wise without agreeing with us, can be good without making us the favored persons, and can be beneficent without charming away our sufferings."

Healthy religion, by which Mr. May means health-giving religion, is saying, "I choose to believe that truth and goodness and love are the ultimate principles of the universe. I attribute my ability to understand something of truth and know something of love and glimpse goodness even if only in contrast to my own lack of goodness, as expressions of the image of God in me. But I realize that my present life is not in accord with these principles, and I am penitent before God for that. I take my security in the confidence that if salvation is not for me, it is at least for others; that if truth is not with me, it is still ultimate; and that goodness is eternal, whereas evil destroys itself."<sup>2</sup>

HYMN: "All Creatures of Our God and King"

PRAYER: Psalm 86:1-6

BENEDICTION: (Use this throughout the month)

Let the presence of God cover us as water covers the sea. Give to each the glory of thy blessing, the joy of familiar Scripture, the stimulation of great friendships and the light of Christ that comes to every sincere and questing soul. Amen

## December 10

THEME: *The Soul's Quest for Life* (Universal Bible Sunday)

PRELUDE: "I Love to Tell the Story"

CALL TO WORSHIP:

"The Bible is a great temple, twenty centuries in the building. Canon Liddel pictures it: 'The Old Testament is the nave with its side aisles of psalms and prophecy. The gospels are the choir, and John's Gospel the very sanctuary, while around and behind are the epistles and the Apocalypse, a chancel ambulatory, each supplying an indispensable feature to the majestic whole.' God give us grace not only to love its beauty, but to walk and worship there."<sup>3</sup>

HYMN: "O Word Of God Incarnate"

INVOCATION:

O Thou, whose word is truth, sanctify us by thy truth. Open thou the pages of thy great book, that, with understanding hearts, we may learn thy perfect way of life and so walk in it that men, beholding us, shall find their way to thee and to the life everlasting. Amen.

(A prayer published by American Bible Society).

<sup>2</sup> *The Springs of Creative Living*, by Rollo May Copyright 1940. Used by permission of the publishers. Abingdon-Cokesbury Press.

<sup>3</sup> Warwick James Price. Used by permission of John C. Winston Company.

# Senior and Young People's Departments

By Percy E. Kohl\*

THEME FOR DECEMBER: *The Soul's Quest To the Leader*

December offers three special days for unusual recognition: Universal Bible Sunday, Christmas, and New Year's Eve Sunday. As you plan with your group their worship experiences, use this month's material and theme to aid in satisfying man's desire to know God, to appreciate the Book of Life, to experience creative fellowship, deepen love for our Savior and find new beginnings.

## Motion Pictures and Slides

For Christmas film and slide resources see references in Primary Department above.

## December 3

THEME: *The Soul's Quest for God*  
 PRELUDE: "All the World" by Robert G. McCutchan

CALL TO WORSHIP:

O God that dwellest in transcendent light

\* Secretary-Director, Alabama Disciples of Christ, Birmingham, Alabama.

Beyond our dreams, who grope in darkness here,  
 Beyond imagination's utmost flight,—  
 I bless thee most that sometimes when a tear  
 Of tender yearning rises unexpressed,  
 Lo! for an instant thou art strangely near—  
 Nearer to my own heart than I who rest  
 In speechless adoration on thy breast.

—EDMUND G. A. HOLMES

HYMN: "We Praise Thee, O God"

READ PSALM 23 in unison and from memory

FIRST READER:

And what is that I hunger for but God?  
 My God, my God, let me for once look on thee

As though naught else existed, we alone!  
 And as creation crumbles, my soul's spark  
 Expands till I say, "Even from myself  
 I need thee, and I feel thee, and I love thee;  
 I do not plead my rapture in thy works  
 For love of thee, nor that I feel as one  
 Who cannot die: but there is that in me  
 Which turns to thee, which loves, or which  
 should love."

—From *Pauline* by ROBERT BROWNING

QUARTET: "I Sought His Love in Sun and Stars"

SECOND READER: "Jehovah" by Israel Zangwill, in *The World's Great Religious Poetry*, by Caroline Miles Hill, p. 75.

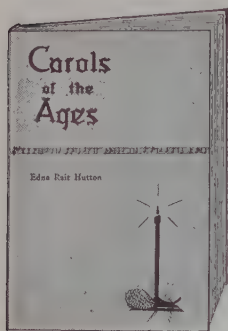
MEDITATION:

## HEALTHY RELIGION

In our soul's quest for God there is the latent desire for an abundant life that is vibrant and healthy. Rollo May has pointed out that: "Healthy religion is the affirming of God without demanding that God affirm oneself. It is the confidence that life has

# Plan Your Christmas Services

## UNUSUAL RESOURCE MATERIAL



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A graduate of Monmouth College Conservatory of Music, Mrs. Hutton has taken graduate work in Chicago and at Columbia U. in N. Y. As instructor in Music, Worship and Fine Arts, she has had wide experience in the background and history covered in this volume.

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The vast movements portrayed in my pages are akin with the spirit of youth—migrations of whole peoples in search of a better life and a purer religion; prophetic and sacrificial campaigns for purging a nation's life; the launching of a new religion by a group of a dozen men still young, under a leader younger than most of them; the dream of a new Jerusalem where sorrow and crying are to be no more—these are the enterprises that young people dream and dare.

Thus I am your book.

And so upon you I stake my best chance for changing the life of your world.

I am Your Bible.

—P. R. HAYWARD

HYMN: "Sing Them Over Again to Me"

LEADER:

#### THE UNIVERSAL BIBLE

Why not read the Bible instead of quarreling over it? It is a curious fact that this Book around which the religion of Christendom is built has been more often fought over than read. The Scriptures compose the most important volume in human history. Without knowing them it is impossible to understand the world we live in. Regardless of denomination and faction and sect, the Bible is the source of most that is important in our civilization.

It was Mark Twain who said, "It isn't the things in the Bible I don't understand that worry me; it's the things I do understand."

An unknown author has said: "The Bible is the oldest, safest and best of all mission-

aries. It never grows old, gets sick or infirm; never dies or even needs a vacation; makes no unhappy marriages, forms no political alliances, never makes any mistakes, never contradicts itself and is equally effective in any climate among any people."

(Close this section with each person present giving his favorite verse from memory.)

HYMN: "Book of Grace and Book of Glory"

POEM:

We search the world for truth; we cull  
The good, the pure, the beautiful,  
From graven stone and written scroll,  
From the old flower-fields of the soul,  
And, weary seekers for the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read.

—JOHN GREENLEAF WHITTIER

BENEDICTION as for December 3

#### December 17

THEME: *The Soul's Quest for Fellowship*

CALL TO WORSHIP:

"It is the aim of this church to make religion as considerate of persons as the teachings of Jesus; as devoted to justice as the Old Testament prophets; as responsive to truth as science; as beautiful as art; as intimate as the home; and as indispensable as the air we breathe."

—PERRY E. GRESHAM<sup>4</sup>

HYMN: "How Sweet, How Heavenly Is the Sight"

SCRIPTURE: Psalm 119:57-64; I John 1:1,3

LEADER:

#### THIS CHURCH

Man cannot live alone, by himself he is incomplete and lonely. The need for friendship is deeply ingrained in his nature and comradeship is essential to his happiness. That is why—

This church is dedicated to the enrichment of life.

It provides a house beautiful and commo-

<sup>4</sup> Used by permission of Bethany Press, publishers.

dious for all who make it their church home.

It treasures the religious wisdom and traditions of the ages and makes them available for people today.

It provides a fellowship of kindred minds that makes for happier and better living. It celebrates the life that we live today and points the way to its improvement.

It brings the resources of religious experience treasured in the Bible to bear on our everyday lives.

It saves people from their meaner, baser selves to their better selves.

It believes that life is to be enjoyed rather than endured.

It promotes human happiness.

It constantly hymns the great ideals of truth, beauty, and goodness.

It values persons more highly than money.

It offers a cordial hand to every comer.

—PERRY E. GRESHAM<sup>4</sup>

#### DISCUSSION:

Build a discussion around I Corinthians, chapter 13. Analyze the changes each of us would have to make in our lives if we were to live according to the lessons of this chapter. Try paraphrasing it by the use of such words as Friends, Friendship, Fellowship, Sympathy, and apply it to our school, community and national contacts.

#### PRAYER:

Our heavenly Father, we thank thee that thou hast revealed thyself to us in the love of Christ Jesus. We thank thee for thy kingdom and its fellowship of love and service. Reveal in us more and more of thy love that we may live not only gratefully and lovingly toward thee, but winsomely toward those who are about us. Give us a real passion for service. Make us alert for opportunities to witness for thee, and give us power that through our witness many may be brought to know and love thee. Purify our motives. Give us the spirit of Him who was meek and lowly in heart, and so own and use us as good servants of thine. For Jesus' sake. Amen

HYMN: "Where Cross the Crowded Ways of Life"

BENEDICTION as for December 3

#### December 24

Christmas this year should help us to realize the folly and futility of war and the necessity that is laid upon us of discovering anew the spirit of Him who was born a Savior. Long before the Incarnation men hoped for such a person to lead people into a new life. Today, no star alone tells us of the power of Christ. Twenty centuries during which the spirit of Christmas has changed lives have led us to the very essence of our faith in Christ.

THEME: *The Soul's Quest for a Savior*

PRELUDE: "Lo, How a Rose E'er Blooming"

CALL TO WORSHIP:

Let us listen and learn of his love,  
Let us hear again of the birth of His Son,  
The story of the first Christmas time.  
And as we think of the time when Christ came,  
Let us prepare our minds and hearts for him  
That he may come again this day  
And through his spirit in the hearts of men

We can truly say—"Thy Kingdom Come." <sup>5</sup>

THE CHRISTMAS STORY:

Read—Micah 5:2, 4; Isaiah 9:6, 7

Sing—"Hail to the Lord's Anointed" (vs. 1)

<sup>5</sup> By Mrs. P. A. Edwards, in *International Journal*, Nov. 1931.

Read—Luke 1:46-55; 2:1-5  
Sing—"O Little Town of Bethlehem"  
(vs. 1, 2)  
Read—Luke 2:6-7  
Sing—"Angels We Have Heard on High"  
(vs. 1, 3)  
Read—Luke 2:8-20  
Sing—"While Shepherds Watched Their  
Flocks"  
Read—Matthew 2:3-11  
Sing—"As with Gladness Men of Old"

PRAYER:

Help us rightly to remember the birth of Jesus, that we may share in the song of the angels, the gladness of the shepherds, and the worship of the wise men. Close the door of hate and open the door of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessing that Christ brings, and teach us to be merry with clean hearts. May the Christmas morning make us happy to be thy children and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus' sake. Amen

—ROBERT LOUIS STEVENSON

READINGS:

We chant as old, yet once again  
Of "Peace on earth, good will to men."  
Where is the peace the angels sang,  
And where the joyous bells that rang?  
Shamed to silence by War's rattle?  
Tarnished by the dust of battle?  
Does roar of cannon mock our song?  
Does Right forever bow to Wrong?  
Can Love, unaided, pierce Hate's cloud?  
Shall the Meek defy the Proud?  
O men! Doubt not what God did give!  
Your hearts are free, and Christ does live!  
In Him is born your Peace today,  
If you but trust—and hope—and pray.  
—PAT SILLETT<sup>6</sup>

DOWN THE YEARS

I have dreamed dreams that filtered into dust,  
And lighted fires that never came to flame;  
I have watched worm and mold and moth  
and rust,  
And heard a lying tongue strike down my name.  
Yet, through the dark a star marched in my sky;  
I saw some shepherds on an ancient hill;  
And down the years a stabled infant's cry  
Can warm my heart and keep faith burn-  
ing still.

—ANNA BLAKE MEZQUIDA  
(Source not located)

A SINGING SEASON

It came upon a midnight clear—Bright  
choirs  
Once crossed their starry borders to pro-  
claim  
Heaven's yearning message of good will  
and peace  
To all mankind, and glory to the Name.  
Joy to the world! Hear now upon the  
winds  
Rich echoes of celestial harmonies,  
As myriad praiseful voices waft the song  
Even to earth's once-darkened boundaries.  
O little town! Some tenderness may loose  
The lips long muted by the hand of grief,  
Some shining word renew the song of faith  
Grown faint against the siege of unbelief.  
O come, let us adore him, Christ the Lord!  
Let heart and voice be joined. All else  
were treason  
To our Eternal King, God's gracious Son,  
Whose birthday brings the heart a singing  
season.

—LUCILE HARGROVE REYNOLDS  
(Source not located)

(Continued on page 39)

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Per year only.....	\$ 16.00
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<sup>6</sup> From Front Rank. Used by permission.

# New Books

## Toward a New Curriculum

*Extending the Educational Opportunity of Children, Youth, and Adults.* 1944 Yearbook. Washington 6, Department of Supervision and Curriculum Development of the National Education Association of the United States. 192 p. \$2.00.

It cannot be too often repeated that Christian education has tremendous concern with the extent and quality of public education. Therefore, we urge Christian educators to read this 1944 yearbook of the Department of Supervision and Curriculum Development of the N.E.A. We were making many strides before the war toward an education for democracy. The war has brought great strains upon our educational system. The struggle will be heightened when attention is once more fully upon domestic affairs. Will the kind of enlightened, all-around, community centered education discussed, and illustrated in this book survive? Not unless the educators who believe in it have the intelligent and vigorous support of the public. The church has an opportunity and a duty to inform its people on the issues at stake.

*Toward a New Curriculum* emphasizes both the building of a curriculum which will realize democratic American values and the methods for achieving these larger goals in education. Emphasis is placed upon education for living, the development of personality and character and social adjustment, as well as upon attainment of knowledge and training in skills. Extending education from the school room into the community, or using the school to guide and interpret the educative process in home and community is illustrated by reports from many schools. Unfortunately, one must realize how comparatively few these better schools are.

The book takes the point of view that education for democratic living is a growth process with a community emphasis. It is a life-long process, with individual growth and development for abundant living paramount. School is not "preparation for life"; it is life, a shared experience in cooperative living. The public school should serve as community for non-school youth and for adults. Parents should be enlisted in the education process under adequate guidance.

Schools with this point of view are ready for greatly increased cooperation on the part of the church.

H. J. S.

## The Social Gospel of Walter Rauschenbusch and Its Relation to Religious Education

By Vernon Parker Bodein. New Haven, Yale University Press, 1944. 168 p. \$3.00.

In this study of the work of Walter Rauschenbusch, we have an important contribution to our understanding of American church history. The interests of American Christianity during the latter half of the nineteenth century are not the interests which we find most absorbing today. To understand

this change one must come to know something of the lives and work of men who, along with Walter Rauschenbusch, added a social interest to the personal concerns of religious men. Dr. C. Howard Hopkins has surveyed the whole transition in his book *The Rise of the Social Gospel in American Protestantism*. Dr. Dores R. Sharpe has given us his biography of Walter Rauschenbusch. Now Dr. Vernon P. Bodein has published a full-length study of Rauschenbusch's thought. The early days of his ministry and work in New York City are discussed, along with his mature leadership after he moved to Rochester.

Rauschenbusch's struggles during his own lifetime were with those who considered him too radical. Later criticism in our own day has been that his theological position was inadequately grounded in the historic Christian tradition. Dr. Bodein meets this criticism squarely and shows that Walter Rauschenbusch had a theological foundation for his social views much more spacious and secure than has been generally supposed by his critics.

C. E. K.

## Planning the Small Church

New York 10, The Church Building Committee of the Home Missions Council of North America, 1944. 43 p. \$1.00.

It is very fitting that a new manual on church building is out just as this issue of the *Journal* on this subject goes to the press. The Home Missions Council of North America, through its Church Building Committee, has published this book of plans and suggestions for all who are interested in small church buildings. Perhaps two-thirds of the space is given to 100 cuts of floor plans and exterior designs. The descriptive text deals with advice regarding choosing architectural service, guidance regarding building programs, and comments on the cuts. The plans and designs were prepared by several church architects of especial competence. The book is designed for ministers, field superintendents, religious educational leaders, architects and all interested in the erection and improvement of small church buildings. Substitutes for the one-room church are published and plans of buildings costing up to \$30,000. A kitchen plan is published in large scale, accompanied by an interior view.

P. R. H.

## The Arts and Religion

By Albert E. Bailey, Editor, et al. New York, Macmillan Company, 1944. 190 p. \$2.50.

According to Dr. Eastman, George Tyrrell predicted that at the last judgment God would not ask what church we belonged to but what church we longed to create. After hearing this series of Ayer Lectures at the Colgate-Rochester Divinity School, the young ministers there must have had their own visions of the churches they would like to create widened to include the great arts of

painting, sculpture, architecture, music and drama, and lengthened to place these arts in their historical perspective. Lay people, too, will gain knowledge and inspiration from these interesting addresses by Dr. Albert E. Bailey, Professor Kenneth John Conant, Dr. H. Augustine Smith, and Dr. Fred Eastman. That all the arts were originally intimately tied to religion is pointed out by Dr. Bailey in the opening chapter, and suggestions of how they can be increasingly restored to the service of the church are given throughout the book. In particular, those leaders who are planning to build a new church or to reorganize their educational program will do well to give careful attention to these sometimes neglected media to Christian education and emotional development.

L. W.

## Discovering the Boy of Nazareth

By Winifred Kirkland. New York 11, Macmillan Company, 1944. 64 p. \$1.25.

Is it possible to go back over the long centuries and discover the "hidden" years of Jesus' life? Winifred Kirkland believed that it could be done, and in this warm, intimate biography of his early years, she writes, "There are clearly two methods of discovering the boy of Nazareth. One is the external evidence of well-known historical facts that would inevitably have affected him." The other is to study his recorded words for references to childhood experiences. Miss Kirkland has combined both these methods.

The book will be a valuable resource for any teacher attempting to portray the early life of Jesus to a class of children, young people or adults; it might also be used as a text for a young people's study group. The book is a posthumous publication, since this gifted writer of religious books and plays died in May, 1943.

H. S./

## Arts and Crafts

*A Practical Handbook.* By Marguerite Ickis. New York, A. S. Barnes & Company, 1943. 309 p. \$3.00.

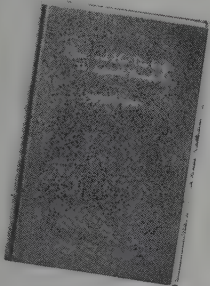
Here is a resource book on arts and crafts, useful for the beginner, the advanced student or the teacher. Its material covers more of the substantial type of craft such as, printing, book-binding, weaving, leather-craft, wood-work, metal-work, pottery, etc. It is particularly helpful at two points: (1) the illustration of the procedures and (2) the breakdown of the procedures into step by step series. Although the book was not written primarily for religious workers, the essentials of good craft procedures can be easily adapted to meet religious needs. Throughout the pages the reader finds bits of philosophy and history and there is a good chapter on "Color and Design." This book makes one want to go out immediately to purchase equipment and materials and begin to make things.

C. C.

# JESUS

## AND HIS TEACHINGS THE APPROACH THROUGH ART

Albert E. Bailey



This stimulating book contains 29 reproductions of notable pictures with Dr. Bailey's masterful interpretations. It is approved for the leadership course "The Use of Art in Christian Education," 140.1b 96 pp. cloth - Price \$1.10 at your book store.

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Philadelphia 2, Pa.

## Discipline for Today's Children and Youth

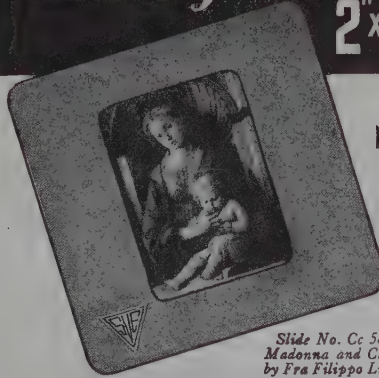
By George V. Sheviakov and Fritz Redl. Washington 6, Department of Supervision and Curriculum Development of the National Education Association of the United States, 1944. 64 p. \$.50.

This little book seems to us highly important. First, it is the best practical discussion of the problems of discipline in class and school that we have seen. Second, it deals intelligently with a very timely issue, namely, whether the kind of order we shall desire and the means of attaining it shall be compatible with education for democracy. Significantly the authors, both of whom are making an outstanding contribution to education in America, are immigrants to our country from countries where education has been dominated by the State.

Perhaps the most revealing thing in the book is the answer to those who lean toward the "militarization" of discipline. Extensive quotations from the *Basic Field Manual*, *Military Courtesy and Discipline*, in effect since June 1942, show that, however far behind we may be in practice, the American ideal in military education is toward something new in training and control, thoroughly in keeping with democracy.

The book strives to strike a balance between the extremes of individual handling and of group therapy and control. At least sixty per cent of discipline problems involve both personal case history of the individual

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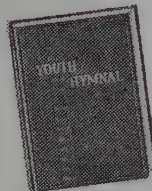
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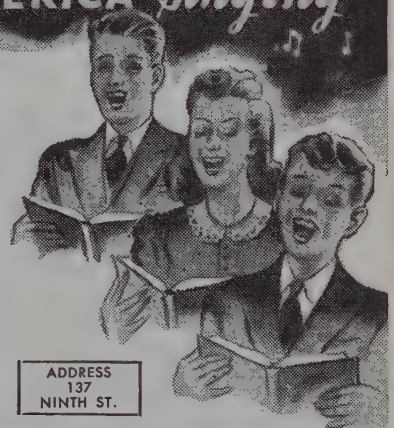
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and some deficiency in the psychological structure of the group. The book is based on extensive research and is made doubly interesting and helpful by numerous illustrations.

We highly recommend it for pastors and directors, church school teachers and leaders of children's or youth groups.

H. J. S.

## Papa Was a Preacher

By Alyene Porter. Nashville, Abingdon-Cokesbury Press, 1944. 167 p. \$1.75.

"Life with Father" in a series of Methodist parsonages in Texas is shown to be an enriching, satisfying, but never monotonous experience. Six lively boys and two girls, each with his own special personality, engage in hilarious adventures which are pre-

served in family stories. Recommended reading for those who want a picture of Christian family life minus gloom.

## Men of Liberty

By Stephen H. Fritchman. Boston, The Beacon Press, 1944. 180 p.

A series of vivid biographies of ten liberal thinkers (Unitarian, in a broad sense) who were pioneers for religious freedom. It includes Servetus, Socinus, Biddle, Jefferson, Channing, Emerson, Parker and Eirikson. Written primarily that Unitarian young people might be basically educated about the founders of their faith, the book seeks to remind us that freedom and "honest religion never comes cheaply or easily." The book is illustrated by the late Hendrick Van Loon.

## New Macmillan Publications

### The Arts and Religion

By Albert E. Bailey, Kenneth J. Conant, Henry Augustine Smith and Fred Eastman

A fascinating survey of how men through the ages have used painting, sculpture, music, architecture and drama to express their deepest religious needs. Copious illustrations enrich the book. \$2.50

### Aids to Worship

Edited by Albert W. Palmer

A handbook for public and private devotions, this book is a treasury of devotional literature. The collection is remarkably flexible. Out of it can be built any type of devotional service required, from a very simple opening exercise to as elaborate a ritual as may be desired. \$2.00

### The Way of Worship

By Scott Francis Brenner

Here is an illuminating and practical study of the place of eucharistic worship in the achievement of a united church. Among its distinctive features are an excellent glossary of liturgical terms and a fine, inclusive bibliography. \$2.00

### Let's Think About Our Religion

By Mildred and Frank Eakin

A book which will stimulate and guide thinking about religion as a functioning force in present-day American life. The final chapter on the war and on the post-war world is especially vital and timely. \$2.00

### Down Peacock's Feathers

By D. R. Davies

A commentary, phrase by phrase, on the General Confession in the Prayer Book, from the opening words, "Almighty and Most Merciful Father" down to the closing, "To the Glory of Thy Holy Name." \$1.75

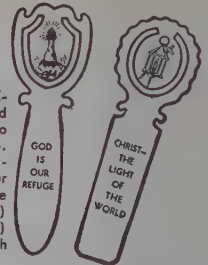
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## Gifts and Books for Christmas



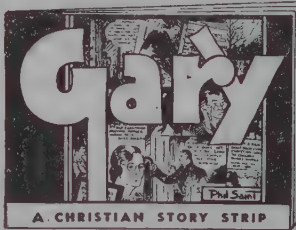
**SKY MATES** By Ilse Leffton Schlaitzer A thrilling story of two young people whose lives are brought together through a miraculous chain of circumstances and many unpredictable events. True to life. A different book of Christian fiction. 160 pages, attractive jacket in color. \$1.50

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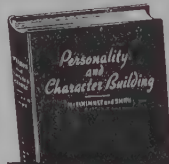
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### Heaven Below

By E. H. Clayton. New York, Prentice-Hall, Inc., 1944. 282 p. \$2.75.

In vivid narratives of epoch-making events and everyday life, a distinguished Baptist missionary gives insights into Chinese life from the time of the founding of the republic to the rape of China by the Japanese. Viewed through the eyes of one who came to understand and love China, the reader senses the growth of the "new China," the appalling destitution, loss of life, and sufferings

under the Japanese, and appreciates better the many present-day problems of China.

Dr. Clayton's story of how Wayland Academy became a refuge for thousands of Chinese women and children, the destruction and horror of Japanese occupation, and the heroic attempts at relief work of the missionaries of the various churches gives a better understanding of the use of funds for China relief.

J. B. K.

### Peace Through Co-operation

By J. Henry Carpenter. New York, Harper and Brothers, 1944. 113 p. \$1.25.

Dr. Carpenter is one of the best informed church leaders on the cooperative movement. This little book is an outcome of his study of the cooperative movement in nineteen different countries on five continents in 1936.

Dr. Carpenter believes that when love "becomes enthroned within the human heart as it is in the structure of the universe" it takes the form of cooperation.

He clarifies the question as to what co-operatives are, and discusses law and freedom, the fact that through cooperation the "meek will inherit the earth"; the chaotic alternative to cooperation and the urgent necessity of losing our lives to find them.

### The Gospel in Action

By Henry W. McLaughlin. Richmond, Virginia, John Knox Press, 1944. 135 p. \$1.00.

Here are fruitful and stimulating suggestions for Sunday school evangelism growing out of a rich ministry centering in the extension or outpost Sunday school. There are gripping stories of achievement, sound interpretations of the church's essential task, and many practical suggestions for making the program of Christian education a dynamic and effective evangelizing force. This could well be a handbook on the United Christian Education Advance.

**God on a Battlewagon.** By James V. Claypool. Philadelphia and Toronto, The John C. Winston Company, 1944. 110 p. \$1.50.

The brand of religion taught and lived by Chaplain Claypool on the Battleship South Dakota in its historic night battle of Guadalcanal and during its more prosaic day to day existence, not only prepared its men for "life-raft" experiences, but helped them to get along better with themselves and with each other. A living picture of the many-sided task of the naval chaplain.

### Additional Books Received

\***THE CHRISTIAN MISSION IN OUR DAY.** By Luman J. Shafer. New York 10, Friendship Press, 1944. 168 p. Cloth \$1.00, paper \$0.60.

\***CITIZENS FOR A NEW WORLD.** Edited by Erling M. Hunt. Washington, The National Council for the Social Studies, 1944. 186 p. \$2.00.

**CYLLA PELLA'S PALS.** By Jon Quil. Boston 20, Christopher Publishing House, 1944. 89 p. \$1.75. Fairy stories in poetry form for small children. Illustrated with pen and ink drawings.

\***DOWN PEACOCK'S FEATHERS.** By D. R. Davies. New York, Macmillan Company, 1944. 188 p. \$1.75.

\***ENOUGH AND TO SPARE.** By Kirtley F. Mather. New York, Harper & Brothers, 1944. 185 p. \$2.00.

**FOR AMERICANS ONLY.** By Samuel B. Pettengill and Paul C. Bartholomew. New York, Nesterman Publishing Company, Inc. 1944. 192 p. \$0.60. An attempt to show how the New Deal is taking America into national socialism.

\***THE GENIUS OF PUBLIC WORSHIP.** By Charles H. Heimsath. New York, Charles Scribner's Sons, 1944. 204 p. \$2.50.

\***THE GREAT DECISION.** By James T. Shotwell. New York, Macmillan Company, 1944. 268 p. \$3.00.

**IT'S FUN TO MAKE THINGS.** By Martha Parkhill and Dorothy Spaeth. New York, A. S. Barnes and Company, 1941. 171 p. \$2.00.

\***IT ALL HAPPENED ONCE BEFORE.** By Roy L. Smith. New York, Nashville, Abingdon-Cokesbury Press, 1944. 136 p. \$1.00.

\***JESUS THE CHRIST.** By Charles Cullen. Nashville, Abingdon-Cokesbury Press, 1944. 88 p. \$2.50.

\***LANDS AWAY.** By Earl Marlatt. Nashville, Abingdon-Cokesbury Press, 1944. 179 p. \$1.50.

\***THE LARGER EVANGELISM.** By John R. Mott. New York, Nashville, Abingdon-Cokesbury Press, 1944. 103 p. \$1.00.

\***THE MESSAGE OF THE NEW TESTAMENT.** By Archibald M. Hunter. Philadelphia 7, Westminster Press, 1944. 122 p. \$1.00.

\***THE SCHOOL OF PRAYER.** By Olive Wyon. Philadelphia 7, Westminster Press, 1944. 160 p. \$1.50.

**TRAVELERS REST.** By Margaret S. Dickinson. Boston 20, Christopher Publishing House, 1944. 148 p. \$2.00. A book of essays or reflections on work, honesty, careers, children and other subjects, centered in home life.

**THE WESTMINSTER DICTIONARY OF THE BIBLE.** By John D. Davis. Revised and rewritten by Henry Snyder Gehman. Philadelphia, Westminster Press, 1944. 658 p. \$3.50. A complete rewriting of the well-known Davis' Bible Dictionary. Takes account of new advances in philology, geography, history of the ancient Near East and Bible criticism.

\* To be reviewed.

November, 1944



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# What's Happening

## Radio Department Started by Congregationalists

NEW YORK, N.Y.

The REV. EVERETT C. PARKER of New York and Chicago, a Congregational minister and former assistant to the manager of the Public Service department of the National Broadcasting Company, has assumed his duties as director of the newly created Radio Department of the Congregational Christian Churches. This announcement was made by Dr. Truman B. Douglass, executive vice-president of the Board of Home Missions, under which the new radio project will operate.

Inaugurated at the General Council of the Congressional Christian Churches last June, the new Radio Department has a three-fold purpose: to educate ministers and key laymen in the use of radio broadcasting techniques; to improve the quality of religious broadcasting by planning and producing religious radio programs at the level of the highest professional standards; and to act in an advisory capacity to local churches, councils of churches and ministerial associations to increase the effectiveness of their programs on local radio stations.

The services of the Radio Department will be conducted on an interdenominational basis, and will not be confined to Congregational Christian churches and organizations. By action of the International Council of Religious Education, Mr. Parker will represent the Council on the Inter-Council Field Department and will also serve as a member of the Public Relations Committee.

A graduate of the University of Chicago and the Chicago Theological Seminary, Mr. Parker served two pastorates in Chicago before entering radio work on a full-time basis. He has spent several years studying and experimenting with religious broadcasts. Commercially, he has served as assistant chief of radio of the Works Progress Administration and as an official of radio stations in New Orleans, La., and Chicago, in addition to his year of work with NBC.



Everett C. Parker

## World Order Sunday

CHICAGO, ILL. Christians must *act now*, *study now*, and *worship now* to influence the world of the future. World Order Sunday, November 12, is the time to begin. A free bulletin on observing the day in the church may be obtained from the International Council of Religious Education, 203 N. Wabash Ave., Chicago 1, Illinois.

## Committee Named to Study Christian Education

CHICAGO, ILL. "We must not make this an inside job." This phrase, repeated on many occasions, was in the minds of all when the International Council authorized last February a thoroughgoing investigation into the present status of Christian education. That this purpose has been fully carried out is evident from the personnel of the Study Committee just announced. Just about one half the members are from inside the Christian education movement and the other half come from among those not officially related to the movement. It would be quite pointless to attempt an investigation of religious education without the services of those who have been influential in its leadership and those who carry on its work in local parishes, or without those who would bring to it a balance from other phases of the church's work.

The names of those from the "inside" are well known to readers of the *Journal*. Denominational executives, state and city council executives, editors, publishers, leaders in the three age groups, people in academic life, are all represented. The list reads like a Who's Who of Christian education: Isaac Beckes, C. A. Bowen, H. R. Bowen, Atha Bowman, Lin D. Cartwright, W. Norman Cook, James W. Eichelberger, Willis R. Ford, Edward D. Grant, Samuel L. Hamilton, John W. Harms, Richard Hoiland, W. L. Jenkins, Mary Alice Jones, John L. Lobingier, Harry C. Munro, Charles A. Myers, E. B. Paisley, J. Q. Schisler, Erwin L. Shaver, H. Shelton Smith, Harry T. Stock and Luther A. Weigle.

As this committee begins its work it will have the expert guidance of competent specialists in many fields. In Theology and the Bible, John C. Bennett of Union Theological Seminary and Clarence T. Craig, of Oberlin, will serve. The interests of labor have not been forgotten: Spencer Miller, Jr., is a member. An expert on rural life has been included in the person of Mark Rich of the American Baptist Home Mission Society. The concerns for the Christian home and for mental health are represented through Mrs. Grace Loucks Elliott, of the National Board of the Y.W.C.A. and Seward Hiltner of the Federal Council respectively.

For many years religious education has been able to cooperate in many different ways with public education. It owes much of its skills and techniques to the methods developed in public education fields. It is very fortunate that two public school men known throughout the nation are on the committee: Frederick H. Bair, Superintendent of Schools of Bronxville, N. Y. and Willis A. Sutton, for years Superintendent of Schools at Atlanta and now of the Educational Department of *Reader's Digest*.

Religious education does not stand alone, but takes its place among all the other in-

terests and concerns of the Christian enterprise. It was felt important that some men should be asked to join the group who had given their lives to many different phases of the church's work. In spite of crowded schedules and extremely busy lives a number of such general church leaders are actively at work on the committee. In this group are found: J. A. Heck, President of the Evangelical School of Theology at Reading, Pa.; Bishop Paul B. Kern, Nashville Area of The Methodist Church; Bishop G. Bromley Oxnam, New York Area of The Methodist Church; F. Ernest Johnson, of the Federal Council.

The practical work of the local church is represented by P. P. Elliott, pastor of the First Presbyterian church, Brooklyn; Frank Grebe, Director in the Westminster Church, Buffalo; and Irving R. Smith, Superintendent of the First Baptist Sunday School, Arlington, N. J.

Other educational leaders are Morse A. Cartwright, of the American Association for Adult Education; O. Frederick Nolde, of the Lutheran Theological Seminary, Philadelphia; Paul M. Limbert of the National Council of the Y.M.C.A.; Lewis J. Sherrill of the Louisville Theological Seminary; Harrison S. Elliott of Union Theological Seminary; and Miles Murphy, University of Pennsylvania.

Active lay leaders in the group are H. A. Chaffee, President of City Savings Bank, Bridgeport, Conn.; and Ralph W. Gwinn, lawyer, of New York City.

Katherine F. Lenroot, Children's Bureau of the U. S. Department of Labor and Gertrude L. Warren of the U. S. Department of Agriculture and related to 4-H. Club work, will bring their special contributions to the committee's work.

Ex-officio members are Arlo A. Brown, chairman of the International Council and President of Drew University and Roy G. Ross, General Secretary of the International Council.

The chairman of the committee is Paul H. Vieth, Horace Bushnell Professor of Christian Nurture at Yale; the vice-chairman is Nevin C. Harner of the Evangelical Seminary, Lancaster, Pa.; and the Executive Secretary is Gerald E. Knoff, Director of Educational Program of the International Council.

It is exceedingly fortunate that in addition to the special fields of service from which these members come, each of them will be able to contribute richly to many phases of the committee's work other than his own.

The first meeting of the committee is being held in New York City as this issue comes off the press. A full report of this significant meeting will be a news feature of the *Journal* in December.

# Denominational News

PHILADELPHIA, Pa. The Board of Christian Education and Publication of the Evangelical and Reformed Church announces the election of REV. ROBERT D. BRODT of Eureka, Kansas, to succeed Dr. Fred D. Wentzel as director of youth work. Dr. Wentzel will fill the newly-created office of director of publications.

Mr. Brodt is a native of Erie, Pennsylvania, where he was born during the pastorate of his father, Rev. Herbert J. Brodt, but most of his life has been spent in the Middle West. He received the A.B. degree from the University of Illinois in 1938 and the B.D. from Chicago Theological Seminary. He has served as assistant pastor of Peace Memorial Church, Chicago, and pastor of St. Paul's Church, Franklin Park, Illinois. He comes to his new post from the pastorate of the First Congregational Church of Eureka, Kansas.

RICHMOND, Va. DR. T. K. CURRIE, director of religious education for the Synod of Virginia, Presbyterian Church, U. S., for the past twenty-two years, was made moderator of the Synod at its 157th annual meeting at Union Theological Seminary.

The Synod voted enthusiastic approval of the new Virginia Council of Churches, providing \$2,500 as the first year's appropriation. The new Council has been approved by all but one of the major denominations. DR. ERNEST TRICE THOMPSON was elected during the summer as the first president of the new Virginia Council.

PHILADELPHIA, Pa. MISS HAZEL BROWNSON, until recently Assistant to the Editor for Young People's Publications of the Presbyterian Church in the U.S.A., has taken a position with the National Conference of Christians and Jews, to work on educational materials.

## Nation-Wide Bible Reading Planned

NEW YORK, N. Y. A great Nation-wide Bible Reading, under the sponsorship of the American Bible Society, is planned for the period from Thanksgiving to Christmas. Members of the Armed Forces as well as the people at home will be invited to join the reading. Passages most helpful in times like these have been chosen, one for each day, by a canvass of more than 100,000 pastors and 6,000 chaplains. Bookmarks listing the daily passages will be distributed by the millions in churches, in service camps, in pay envelopes, over store counters, by chaplains and pastors, by house to house church visitation, and from neighbor to neighbor. They will be available for every pastor and for every community. Posters for public display as well as the bookmarks will be furnished without charge by the American Bible Society, Park Avenue and 57th Street, New York 22, New York.

During the past four years the American Bible Society has distributed to the U. S. Armed Forces and Merchant Marine, 4,250,843 volumes of Scripture, including 51,102 New Testaments packaged in waterproof containers which are placed on lifeboats and rafts. There are also 2,300 Bibles supplied as lectern Bibles for Army chapels and ships. More than a half million books in 41 different languages have gone to prisoners of war, refugees and civilians in distressed areas of Europe.

## Councils in Action

BOSTON, Mass. The Massachusetts Council of Churches announced new weekday church school classes in Beverly, Chelsea, Marlboro, Groton, Carlisle, Bolton, Oxford, Westfield, South Hadley, and Williamsburg, in addition to the cities and towns where instruction has already been going on. Large cities giving serious consideration to such a program are Melrose, Newton, New Bedford, and Quincy.

A staff of twelve full-time and eight part-time teachers will administer the program. The total budgets for these schools will approximate \$20,000.

BOSTON, Mass. The Massachusetts Christian Youth Council held two regional rallies during October. For the western area of the state the rally was held in Hope Congregational Church, Springfield; for the Eastern area, in the Old South Congregational Church and Trinity Episcopal Church, Boston. The theme for the rallies was "One Way Together." Discussion groups were held on the following subjects: Work Camps; Organizing Local Youth Councils; Youth and Demobilization; Volunteer Service in the Community; and Reaching the Unreached Youth.

WASHINGTON, D. C. The Washington Council of Churches announces the appointment of MISS RUTH SMEDLEY as the new director of its Defense Commission. Miss Smedley succeeds the REV. DONALD BAUTZ who resigned to continue his preparation for the ministry. Miss Smedley has been overseas for seventeen months in USO work, and has had splendid training in Christian work.

YOUNGSTOWN, Ohio. The Council of Church Women of Youngstown has sponsored the support by the Protestant churches of the city for a full-time family service worker as a means of combating juvenile delinquency. MISS MARIAN CAMPBELL, supervisor of the Mahoning County (Ohio) Welfare

Agency has undertaken this work, which will be concerned with the family life of Protestant children who appear before the courts or those referred by churches and schools.

LOUISVILLE, Ky. The Kentucky Sunday School Association initiated a radio program recently, for the benefit of boys and girls who were prevented from attending Sunday school because of a poliomyelitis epidemic. Through the cooperation of the Louisville Council of Churches and radio station WGRC, Mrs. J. R. SKILLMAN and Mrs. GEORGE A. JOPLIN conducted a program on Sunday mornings. Similar programs were carried on last summer in various cities in Texas during an epidemic.

COLUMBUS, Ga. Catholics, Protestants, and Jews in the Columbus area of Georgia recently organized the Columbus-Phenix City Religious Council for the purpose of "achieving unified cooperative action by all religious groups toward the common end of a better community in which to live." The constitution provides that each participating church or synagogue shall have three representatives on the council, one of which shall be the officiating minister. In addition to a general program of community welfare, special attention will be given to the religious interests of young people, and earnest efforts will be devoted to the mitigation of tensions and misunderstandings, not only as between the various faiths but also as between the different races."

BURLINGTON, Vt. MISS MYRA T. BORDEN, Associate Secretary and Director of Summer Projects of the Vermont Church Council, has resigned to become pastor of the Wilmington, Vermont, Baptist Church. MISS CLEO DUNCAN of Alstead, New Hampshire, the assistant pastor of the Alstead Langdon Larger Parish, will take over Miss Borden's work.

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## Annual Meeting of Council to be held in Columbus

CHICAGO, Ill. The 1945 Annual Meeting of the International Council of Religious Education, together with its Sections and Committees, will be held in Columbus, Ohio on February 5 to 10. This is the first time the meeting has been held outside of Chicago. From the Convention experience of 1938 the staff is sure that the needs of the various groups will be well taken care of. The Hotels Deshler-Wallick, Niel House, and Southern will be used, and if necessary, some of the public buildings.

The theme for the 1945 Meeting is "Unifying the Spiritual Forces in Community Life." On the evening of February 5 there will be addresses before all Sections, meeting jointly, by Miss Katharine Lenroot of the Children's Bureau, Department of Labor, and Dr. O. F. Nolde, Professor of Christian Education, Lutheran Theological Seminary, Mt. Airy, Philadelphia. On Tuesday evening there will be a "Town Meeting" type of program.

This meeting is annually attended by some 1500 professional workers in religious education from all parts of the United States and Canada.

## Coming Events

(Meetings of Interest to Leaders in Religious Education)

### NOVEMBER

- 1-2 Semi-Annual Meeting, Cooperative Staff, West Virginia Council of Churches, and
- 2-3 Annual Meeting, West Virginia Council of Churches, Charleston
- 3-5 United Christian Youth Conference of West Virginia, Charleston
- 12 World Order Sunday
- 13-15 Annual Meeting, Board of Christian Education, Church of the United Brethren in Christ, Otterbein College, Westerville, Ohio
- 14-16 Annual National Convocation on the Church in Town and Country, Elgin, Illinois
- 14-16 Biennial Assembly, United Council of Church Women, Columbus, Ohio
- 25-27 United Stewardship Council, Annual Meeting, Pittsburgh, Pennsylvania
- 28-30 Biennial Meeting, Federal Council of Churches, Pittsburgh, Pennsylvania

### DECEMBER

- 5-6 Semi-Annual Meeting of the Parish and Church School Board, United Lutheran Church in America, Philadelphia, Pennsylvania
- 5-7 Meeting, National Council of the Protestant Episcopal Church and of the Division of Christian Education, New York City
- 29-Jan. 3 Methodist Conference on Christian Education, Nashville, Tennessee

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## Men and Missions Sunday

CHICAGO, Ill. The fourteenth annual observance of Men and Missions Sunday will be held on November 12. This is sponsored by the Laymen's Missionary Movement, which endeavors to inspire men to support missions both at home and abroad, through their respective home and foreign missionary boards.


Dr. Robert Thomas Parsons, who spent eleven years in missionary work in Sierre Leone, British West Africa under the United Brethren Church, recently joined the executive staff of the Laymen's Missionary Movement.

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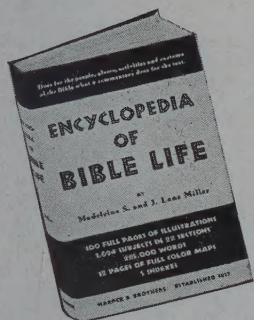
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## Films for Church Use

*Recommendations by the Committee on Visual Education of the International Council of Religious Education*

The following materials are available through the denominational publishing houses, members of the Religious Film Association. Names and addresses may be secured from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

For Christmas slides see the special Christmas service in this issue, "The Nativity," by Victor Rhein, and the slides listed under Primary Department in the worship program section. Christmas films were listed in the November 1943 issue, page 20.

**Youth in Crisis.** 20 min., 16mm. Sound. Service charge \$1.00.

Beginning with the shocking statement that one out of four draft rejections of young men were due to mental or nervous instability, this March of Time film points out that psychiatrists, aware that environmental factors strongly influence character and personality, are most concerned over the effects of wartime living conditions upon our youth. The film pictures some of these conditions: mothers in war work with home life suspended, children without adequate supervision, young people earning wages equal to their parents', rebellion against parental

authority and youth searching for excitement in bar rooms and dance halls. The film also indicates these constructive measures as needed: child guidance, day nurseries, constructive outlets for the young, and "dry night clubs" for those of teen-age. Useful in promoting discussion of a serious problem in Sunday evening forums, parent-teacher groups and civic organizations.

*Content and Technical Quality:* EXCELLENT

**Small Rain.** 40 slides, Sale, \$15.00; rental \$1.50.

Gives both pictures and part of text of the book, *Small Rain*, published by The Viking Press. Text consists of Bible passages selected by Jessie Orton Jones for children ages six to ten. The illustrations by Elizabeth Orton Jones are charming and will appeal to adults as well as to children. They give a common and yet an imaginative touch to the scriptures. The slides can be used a few at a time as part of the worship element of children's services, but are best for ministers and leaders of children in studies of how to teach the Bible to children. Purchase rather than rental is recommended as they can be used time and again.

*Content:* EXCELLENT; *Technical Quality:* Good

**A Child Went Forth.** 13 slides. Sale, \$5.00; rental \$1.00.

Delightful children's pictures by Zhenya Gay illustrating Walt Whitman's poem in the book published by Harper and Brothers. May be used with children in connection with the reading of the poem or with leaders in a study of child development and the influence of environment upon the child.

*Content and Technical Quality:* EXCELLENT

**Twenty-Third Psalm.** 13 slides. Sale, \$5.00; rental \$1.00. Scenes of Palestinian shepherds and their flocks selected to illustrate the psalm.

*Content:* EXCELLENT; *Technical Quality:* Good



# Current Feature Films

*These estimates are prepared by Independent Film Scores, a private reviewing service.*

*Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)*

*Explanation of symbols preceding certain titles:*

*\*—Outstanding for Family.*

*†—Outstanding for Mature Audience.*

**Atlantic City** (Rep.) Jerry Colonna, Chas. Grapewin, Constance Moore, Brad Taylor. *Musical* featuring old-time songs, vaudeville acts in story of young promoter who learns eventually that ruthless methods can leave one friendless. . . . An unprepossessing film, awkwardly done but in the main *pleasant entertainment*. Some un-called-for drinking scenes. **M, Y**

**†Attack! The Battle for New Britain** (U. S. Army Signal Corps) *Documentary* on the battle for New Britain from preliminary steps on New Guinea through landing, infiltration into jungle. . . . Remarkably edited to give comprehensive picture of Pacific operations, particularly logistics involved. *Straightforward, vivid, devoid of phony touches.* **M, Y**

**Block Busters** (Mono.) The "East Side Kids." *Comedy.* Gang of slum youngsters feud with new neighbor, finally accept him on ball team. . . . Amateurish series continues with admiration for boss-like leader of young gang, becoming with each issue more *obnoxious.* **Y**

**Bride by Mistake** (RKO) Laraine Day, Marsha Hunt, Allyn Joslyn, Alan Marshall. *Comedy* about millionairess who poses as own secretary lest suitors be repelled by her wealth. . . . A few touches of deft comic pantomime cannot save film from its utter *silliness* both as to plot and characterizations. Over-use of drinking as plot device. **M**

**Casanova Brown** (RKO) Gary Cooper, Frank Morgan, Theresa Wright. *Comedy.* Efforts of bumbling English professor to reclaim baby born to wife whose parents have had marriage annulled. . . . In attempt at comedy, direction renders characters, particularly hero, downright stupid, so little audience sympathy or interest is gained. Although individual scenes are deftly satiric, overall effect is *feeble.* **M**

**Crime by Night** (War.) Jerome Cowan, Jane Wyman. *Melodrama.* Detective and secretary, on vacation, are drawn into solution of murder of local wealthy publisher. . . . *Like dozens of similar efforts* on debonair-detective theme. **M, Y**

**Gypsy Wildcat** (Univ.) Peter Coe, Jon Hall, Maria Montez. *Melodrama.* The lone knight, aided by gypsies, versus intrigue by baron who would usurp titles of child supposedly shipwrecked—who just *might*

be the gypsy maid! . . . Old fashioned melodrama in technicolor. *Swashbuckling adventure.* **M, Y**

**The Great Moment** (Par.) Betty Field, Joel McCrea. *Drama* relating discovery of use for ether by dentist, W. T. G. Morton; his fight to maintain patent control, gain recognition . . . Drama inherent in story is lost in indecision of direction, which does not fit subject matter, makes of action now slapstick farce, now pretentious instruction. *Inconclusive as biography.* **M, Y**

**Greenwich Village** (Fox) Don Ameche, Wm. Bendix, Carmen Miranda. *"Musical"* based on presentation of "follies" show in artists' neighborhood during speakeasy days. . . . Another gaudily colored Fox extravaganza, trite as to plot and performance. Extensive use of liquor as plot and comedy device. *An expensive waste of material.* **M**

**The Hairy Ape** (UA) Wm. Bendix, Susan Hayward, John Loder. *Drama* based on O'Neill play about brawny stoker needled by sneer of spoiled society girl who visits ship's engine room. . . . Shifting of personality emphasis to girl loses social point of play, while faulty direction frequently makes comedy of scenes inherently tragic. *Convincing in part, but failing to realize any theme.* **M**

**I Love a Soldier** (Par.) Paulette Goddard, Sonny Tufts. *Comedy.* Girl welder dances at service clubs, kisses all her dates farewell, then decides one is worth marrying, sets out to do so. . . . Another in long line of films praising the girls who marry their soldiers before embarkation dates, using all the time-worn devices to gain sentimentality. *Self-conscious, somehow shoddy.* **M, Y**

**The Impatient Years** (Col.) Jean Arthur, Lee Bowman, Chas. Coburn. *Comedy* poses the problem of the soldier who returns from war to find the girl he wed after three day courtship a stranger, yet the mother of his child, immersed in household affairs. . . . All comes out all right in the end, and there is *deft comic touch throughout*; yet seriousness of intent is apparent. Some situations tremble on brink of the risqué. **M**

**One Mysterious Night** (Col.) Janis Carter, Chester Morris. *Melodrama.* Boston Blackie returns to brave suspicion of involvement, help police capture jewel thieves. . . . Interest lies not in deduction, since all is quickly revealed, but in action, danger. *Very usual.* **M, Y**

**The Pearl of Death** (Univ.) Nigel Bruce, Basil Rathbone. *Melodrama.* Sherlock Holmes on trail of valuable pearl after its theft from British museum. . . . For once, no nazi spy nor paen to Anglo-American love in an *exciting* Sherlock Holmes thriller. **M, Y**

**Secret Command** (Col.) Carole Landis, Chester Morris, Pat O'Brien, Ruth Warrick. *Melodrama.* Sabotage and counter measures in shipyard. . . . Keynote throughout is *violence* that at times becomes brutal; suspense is early disposed of. Ship-building shots are interesting. **M, Y**

**Since You Went Away** (MGM) Claudette Colbert, Joseph Cotten, Jennifer Jones, Shirley Temple, Robert Walker, Monte Woolley. *Drama.* Three-hour picture of life in one upper-middle class home while officer father is away, then missing, then safe—woes, adjustments, comic characters for relief, patriotic instruction, etc. . . . Despite length and detail, manages to be consistently *interesting, convincing.* A rather glamorized picture of life on the home front, perhaps, but there are some discerning touches, and acting and production are of superior quality. Some scenes include improved of use of liquor in home. **M, Y**

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**Stars on Parade** (Col.) Lynn Merrick, Larry Parks. *Vaudeville* acts interspersed in tale of show staged by Hollywood hopefuls to attract eyes of talent scouts. . . . Harmless, trivial, stilted. **M, Y**

**Three Men in White** (MCM) Lionel Barrymore, Van Johnson, Key Luke, Marilyn Maxwell. *Comedy*. Dr. Gillespie, here practically senile, continues his ridiculous "tests" to determine which of two internes shall be his assistant. . . . Longtime series here wears so thin it would do well to disappear before medical profession it purports to picture is entirely discredited through its efforts. Comic interludes and an incidental romance are done in very bad taste; medical situations far-fetched, silly. *Contrived*. **M**

**Twilight on the Prairie** (Univ.) Leon Errol. *Farce* about pseudo-western radio band which ends up, by accident, on real ranch. . . . Labors hard to be funny, but succeeds only in being boring. **M, Y**

**Two Girls and a Sailor** (MGM) June Allyson, Jimmy Durante, Gloria DeHaven, Jose Iturbi, Van Johnson, Harry James, Xavier Cugat and bands. *Musical* makes use of bands, vaudeville acts — many of them long famous—in a tale of two sisters and the "canteen" a secret admirer enables them to open for the armed forces. . . . More spontaneous, *entertaining* than many a more highly advertised "spectacle." Keeps within the bounds of reason, yet offers music or vaudeville "act" for all tastes. **M, Y**

†**Wilson** (Fox) Alexander Knox, Thos. Mitchell, Vincent Price. *Drama* covering World War I president's terms as governor and in White House, in technicolor, with old newsreels inserted to cover war and peace conference phases. Stresses personal reactions rather than giving a dramatic account of the struggle over the League. . . . Expensively made, overlong, static; with great care in reproduction of interiors, creation of atmosphere. Considering wide areas, a *comprehensive* picture of years covered; contains less propaganda than current controversy would indicate. **M, Y, C**

## We Ask Your Patience!

Changes of address on *Journal* subscriptions are made as rapidly as possible. If one more copy goes to your old address, it is because the change reached us too late for the current issue. Should the post office notify you to send 2c postage for forwarding, you will know that this is what happened, and that the next issue will come to your new address.

Your patience in waiting until you are sure this does not account for any delay will be appreciated.

## Senior and Young People's Programs

(Continued from page 29)

HYMN: "O Come, All Ye Faithful"  
BENEDICTION as for December 3

### December 31

The service for this week has been prepared as a special Watchnight Service to be given on New Year's Eve. It may also be used for a Sunday morning service if preferred. It will be printed in the December

November, 1944



1923-1944  
The first 16mm  
Victor Projector and the  
newest Victor Animatophone

# 16mm Industry Becomes of Age

## NOW 21 YEARS OLD

August 12, 1923, marked the birth of a new industry when the first 16mm camera and projector in the world were announced and offered to the public by Victor Animatograph Corporation of Davenport, Iowa. This industry has now come of age.

Victor is proud to have played such an important part in the inception and development of the 16 millimeter industry in which vision, ingenuity and devoted adherence to the safety standard have brought about such outstanding achievements—accomplishments which penetrate to every corner of the globe.

The growth of the 16 millimeter industry, since Alexander F. Victor invented and produced the first 16 millimeter camera and projector in the world and the Eastman Kodak Company produced the first 16 millimeter film, is a story typical of American ingenuity and enterprise. At first, like any infant, 16 millimeter was confined entirely within the home . . . then, in a few years it went to school, where it rapidly showed its great adaptability. As it emerged from adolescence it was called into the business world . . . and now, grown to manhood, it has matured to meet the severest test of all, training our soldiers and production workers, to speed and facilitate the defeat of our enemies. In the peaceful world of tomorrow, its horizons and possibilities are limitless—for entertainment, education, religious instruction, training and selling.

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issue of the *International Journal*. The theme is "The Soul's Quest for New Beginnings."

## The Nativity

(Continued from page 19)

guest he will bring a light to dispel our darkness.

"The centuries, since Christ to earthland came,

Are all aflame  
With His fair fame.

"The nations that have fallen in decay

In sad tones say:  
'His is the way,'

"In this dark age of turpitude and blight,  
Out from the night  
Shines clear His light."<sup>4</sup>

—THOMAS CURTIS CLARK

## IX. Closing

MUSIC: "Beautiful Savior" Arranged by Christiansen.—By the Quartet

READER: Let us pray. (Music—softly and meditatively—by the Quartet) Eternal God, who moved upon the face of the deep and gave light to the world, we thank thee for the added light given in Christ. May he become the Light of our lives at this Christmas time. May the darkness of our hearts be dispelled as we invite him to become our Chiefest Guest. Accept the reconsecration of our hearts to his way and fill the world anew with his Spirit.

CHORAL RESPONSE—short response

CLOSING HYMN—"O Come all Ye Faithful" (Projected on the screen) (112 Hm)

BENEDICTION

# Editorials

## More to It Than a Word!

THERE IS MORE to the idea of ecumenicity than the terrible word by which it has been christened. We dub our friends who give it more attention than we do, "ecu-maniacs." Some Y. W. lady a few years ago regaled us with a clever poem on pronouncing the word, that was copied in many places, including this magazine. It is easier to smile at the word than to fit one's own mind and life into the new pattern demanded by the idea.

There is more to it than the joy that comes from tinkering with old machinery or building new. Those of us engaged in creating a World Council of Churches, for example, would be less than human if the mechanics of getting the thing set up, and the member churches voted in, and the offices and staff and machinery put into well-oiled operation, was not some part of the satisfaction impelling us to arduous labors. The child with his blocks is not completely childish; there is something eternal and as continuous as life in the joy he brings to his task, and woe to him who completely outgrows it, or gets lost in it.

But when we get a better word and the machinery is all set, *what?* When we have, as it were, "A wheel within a wheel," can it also be said, in the words of Ezekiel's vision, that "the spirit of the living creature was in the wheels"? It is this living spirit about which the entire church, and Christian education, must be concerned.

We are learning at terrific cost these days that no real problem of our social life, even that of war, is settled lastingly and right until it is settled on a world scale. Isolation is a fool's paradise because the forces that make it that kind of a place operate on a world scale; there is no isolationism in germs or the opium traffic or hatred. If the forces that disrupt and destroy plant their feet on a world base when they get ready to slug it out with their opponents, then those that bind together and create the good must do the same. In a unique sense this is true of the church. The movement for world Christianity has been overdue for a long and costly time.

But this movement goes even deeper than world problems; it runs down to the very nature of our world, at this point: *man has always found his way to wisdom and power by tying a small*

*part of life to another part and then another and thus creating a larger whole, and then by putting these wholes together in continuous growth.*

From the smallest cross-road church where two persons, and then some more, bring their vital religion together into a group, up to, let us say, one of the largest denominations, on through community ministerial associations and local and national councils of all the churches—this thing goes. And step by step we are led to the spot we now approach: the living spirit of world Christianity, and the wheels necessary to its life and power. It would be too bad if distaste for a word or for organization cost us all this.

For people in Christian education this new thing going on comes very close home. Too often we have carried on our work in small parts, concerned with a lesson here and a browsing table there, without giving our pupils something larger of which these are parts. Here we need to push down another fence and widen the pattern in which we see and set all that we do.

For example, we have received boys and girls *into the church*. Indeed, but into what church? Into the local church that worships at 11:00 A.M.—and the denomination that has a mission station in Java? Yes, but also into the church universal. When each high school person so received into the church is aware that he now belongs not just to his new Baptist or Methodist brethren but to all Baptists, all Methodists, all the others, and that all they do everywhere is *his*, then can we say that on Easter Sunday we received seven boys and seven girls *into the church*. And we will not have to send a boy to Guadalcanal in a Marine's uniform to learn about foreign missions. Then something really happens, for we deal not with a long word but with the age-long purposes of God.

**Roy G. Ross:**

## Trends are Important!

IN A CHURCH BOARD MEETING one member tried to discount a certain new idea that was disturbing some people by saying that it was *only a trend*. But an aged brother, wise with his years, shook a warning finger and said impressively, "*But trends are important, brethren.*"

They are important, no matter what their direction, for the trend of today is liable to be a movement itself tomorrow. There are many trends in Christian education. I am not going to mention them all in this article, but merely call attention to a few that are of practical interest for the immediate future.

First, we are due for a new upsurge of interest in leadership education. There appears to be a deepened conviction that leadership is at the heart of the solution of many of our present problems. Also, there is a return of interest in our more formal plan for leadership education and in its provisions for accreditation as well as a new concern for the free approach to leadership growth that takes place in a wide range of informal experiences.

Second, it is obvious that our religious education forces need to give a great deal of attention to the need which will grow out of the demobilization of our armed forces and the reassimilation of wartime industrial groups into normal peace-time industrial pursuits. Among other things, this will require a new emphasis upon adult education and especially upon the younger adults of the church and the community.

Third, we are at the point of forging in America the final links for a great new interdenominational youth movement which will not be something apart from the denominational boards but which will link together the youth work of the several denominational agencies. While the youth program of the Council must continue to grow in strength, the movement will continue to require a vigorous youth leadership in the denominations if the young people of their churches are to feel themselves a part of a great Protestant youth fellowship.

Fourth, there is a rapidly growing emphasis upon the radio as a medium for religious education. Plans for this are already going forward vigorously and the announcements in this issue will keenly interest every *Journal* reader.

Finally, visual aids are going to play an increasingly important part in the whole program of Christian education and both denominationally and interdenominationally we need to acquaint ourselves with plans which are under way for using these aids in the educational program of the local church and in leadership education.

If these are genuine trends, as I believe they are, and not superficial signs, we would all do well to give them a prominent place in our thoughts and plans. For, *trends are important, brethren.*